Compliments of the Author
Lester Dorman Brown

A STUDY

OF THE

Case Construction of Words of Time

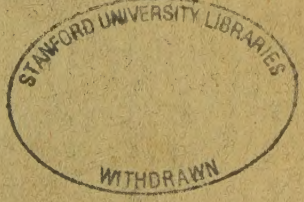
BY

LESTER DORMAN BROWN, PH.D.

A THESIS PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF YALE UNIVERSITY
IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

PUBLISHED BY THE AUTHOR
NEW HAVEN, CONN.
1904

3781
Y17B
UNCLASSED
Dissertation



A STUDY

OF THE

Case Construction of Words of Time

BY

LESTER DORMAN BROWN, PH.D.

A THESIS PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF YALE UNIVERSITY

IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

LIBRARY
LELAND STANFORD JUNIOR
UNIVERSITY

PUBLISHED BY THE AUTHOR
NEW HAVEN, CONN.
1904

138282

LIBRARY
LELAND STANFORD, JUNIOR
UNIVERSITY

THE TUTTLE, MOREHOUSE & TAYLOR COMPANY

PREFACE.

The texts used in the compilation of the material for this thesis were the Ameis-Hentze editions of the Iliad (1894-96) and the Odyssey (1880-90), the Herodotus of Dietsch revised by Kallenberg (1894-99), the Thucydides of Hude (1901), the Anabasis of Gemoll (1899), and the Hellenica of Keller (1901).

The writer wishes to express his gratitude for the valuable criticism and suggestions of Prof. E. P. Morris, Prof. T. D. Goodell, and Prof. E. Washburn Hopkins. Grateful acknowledgment is also due Prof. Goodell for reading the proof.

L. D. B.

New Haven, Conn.,
April, 1904.

I.

Words whose primary meaning is that of time make up a small percentage of the whole number of words contained in any language. Of this class the nouns are still fewer in number and may easily be enumerated, day, night, month, etc. The aim of the writer is to study this small range of common though important words as they are found in Greek for the purpose of discovering as far as possible the factors that determine the meaning of their case construction. The term, case construction, as used here will exclude the subject nominative, the subject and object accusative, the dative with a comparative, the genitive of measure,* a simple limiting genitive and the like; that is, the topics under consideration will be the so-called temporal constructions in the genitive, dative and accusative. The material for this work, amounting to some 3100 cases, of which about 600 have been discarded as not serving the end in view, has been gathered from the Iliad and the Odyssey, Herodotus, Xenophon's Anabasis and Hellenica, and Thucydides. The collections from the Iliad and the Odyssey, Herodotus, the Anabasis and the Hellenica are, it is hoped, complete, as they were made from a personal reading of the text; that from Thucydides has been taken from M. H. N. von Essen's Index Thucydideus (Berlin, 1887).

The following is a list of the nouns of a temporal signification found in the above mentioned sources: *ἡμέρα* (*ἦμαρ*), *νύξ* (*εὐφρόνη*), *μήν*, *ἔτος*, *ἐνιαυτός*, *λυκάβας*, *ἔαρ*, *θέρος*, *ὀπώρα*, *μετόπωρον*, *φθινόπωρον*, *χειμών*, *ὄρθρος*, *περίορθρος*, *ἕως*, *μεσημβρία*, *δείλη*, *ἑσπέρα*, *ὥρα*, *χρόνος*. This list does not exhaust the words to be discussed in dealing with this subject, but contains all those nouns whose predominate element is that of time, and in which the investigation will center. All other words

* In its original form this thesis contained an appendix dealing with the dative with a comparative and the genitive of measure.

and expressions which must necessarily be examined will be given in their proper place.

These nouns of time do not differ from any other class of nouns in the manner of expressing their relation to other words, but employ the same means; those that are most concerned in the present investigation are inflectional endings and single words, of which prepositions and adverbs, especially the former, are most important for the work in hand. Hence we may say that the relations of such substantives to other words in a sentence are indicated with or without the aid of a preposition or adverb. This in fact is the first characteristic that will be noticed in reviewing any mixed collection of material of this particular sort. And so it is that such a mass of data naturally falls into these two divisions, one of which contains all instances of relation expressed by means of inflectional endings, the other, those that employ a preposition or adverb for that purpose.* It will readily be granted that these two sections must be examined separately, thus forming two distinct parts to this study. Yet the examination must not stop here. These divisions must be carefully compared with the purpose of learning what it is that demands a preposition for the expression of the relation, and what distinction, if any, there is between the forms of expression of which a preposition is the relating element and those that apparently rely upon an inflectional ending to perform that service.

The section to be considered will be the one marked by the absence of preposition and adverb, the mass of cases which do not employ a word to make clear their relation to other words in the sentence.

In the examination of such a quantity of material the first question that confronts one is the manner of classification.

* This thesis as originally submitted contained a chapter dealing with this second division, which by reason of its length has been omitted in the published form with the exception of a brief statement of the method employed and of the observations made on concluding the study. (See Appendix.)

Shall it be according to function or according to form? Though the latter method has been chosen unreservedly in preference to the former, there is no good reason in this case for recounting the respective merits and defects of each and showing how immeasurably superior for scientific investigation is that based on a formal distinction. In applying this general method of classification to the present material a number of different groupings may be made, grounded on more or less minute distinctions. Divisions may be made on the basis of the presence or absence of adjectival modifiers, on the basis of the meaning of the substantive, of the meaning of the modifier, according to the inflectional ending, according to the number of the substantive, the meaning of the verb upon which the temporal expression depends. From a marking off into separate classes according to any one of these formal characteristics some result of more or less importance is obtained. Though only two or three of these differences in form will be made the basis of a primary classification, yet the others will be utilized in forming subordinate ones.

The first primary classification to be made has for its mark of differentiation the presence or absence of adjectival modifiers. This has been chosen as the first because of its simplicity, though apparently at first sight productive of no result.

Used without modifiers : *ἡμέρα, νύξ, ἐνιαυτός, θέρος, ὀπώρα, χειμών, ἠώς, μεσημβρία, δείλη, ἑσπέρα, ὄρθρος, ὥρα, χρόνος.*

Used with modifiers : *ἡμέρα, νύξ, μήν, ἔτος, ἐνιαυτός, λυκάβας, ἔαρ, θέρος, χειμών, ἠώς, μεσημβρία, δείλη, ἑσπέρα, ὄρθρος, ὥρα, χρόνος.*

As the lists stand at present the inference on the one hand would be that *ἔτος, λυκάβας, μήν* and *ἔαρ* were not used without a modifying word. This is doubtless true for *ἔτος*, since whenever the thought was to be expressed by a word for year in the singular number unmodified, *ἐνιαυτός* was always used. In the case of the second word, though used but twice in Homer, Od. 14 161, 19 306, the situa-

tion seems to have been the same as with ἐνιαυτός (cf. Ap. Rh. 1 198 μένων λυκάβαντα). The same may probably be said of μήν (cf. Od. 14 244). And likewise for ἔαρ there is nothing to prevent its being used alone, as it belongs to the same class as the words for summer and winter, which were often so used (cf. Hes. Op. 462). On the other hand ὀπώρα does not appear to be used with a modifier. But one is not justified in coming to such a conclusion, because of the very small number of cases found and because it is a word denoting one of the seasons, which very frequently appear in the modified form. Thus far nothing is gained from this classification. But a closer examination of the words used without modifiers reveals a marked difference in the case of some of them.

In every instance of ἐνιαυτός and χρόνος so used the number of the noun and the context show there is an implied modifier, with the first the cardinal numeral, one,* with the second some word of measure more or less definite according to the context. These are as explicitly understood as though actually written. This is illustrated in the following examples. ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτόν. An. II 6 29. οὔπω δ' ἐνιαυτὸν ὄντος ἐν τῇ βασιλείᾳ Ἀγησιλάου. Hell. III 3 4. cf. Od. 1 288, Thuc. I 109 4, 137 4, IV 118 10, 118 12, VII 28 3, Hell. VI 4 34.

ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
ἐν Πύλῳ ἡγαθέῃ, σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.—Od. 4 598–9.

ἐπισχὼν χρόνον ἐς ἀγορῆς κου μάλιστα πληθώρην πρόσοδον ἐποιέετο. Hdt. VII 223. cf. I 175, VI 129, IX 49, Thuc. IV 73 4.

Another word possessing this same peculiarity is ἡμέρα. But it differs from those above in that it has two meanings, "daytime," the period of light, and "day," equivalent to twenty-four hours. Whenever it has the latter signification and is unmodified, the number and the context give abundant evidence that the meaning is "one day." In the following passages the two meanings of the word may

* The same statement would be true of μήν. cf. Od. 14 244.

be distinguished, and it may also be seen that when signifying "day" the meaning is always the same as *μίαν ἡμέραν. ὡς δὲ ἅπαξ ἤρξατο, ἔρρει αὐτῷ νύκτα τε καὶ ἡμέραν τὸ αἷμα, καὶ πάντα ποιοῦντες οὐκ ἐδύναντο σχεῖν τὸ ῥεῦμα πρὶν ἐλιποψύχησε.* Hell. V 4 58. *ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅ τι ἄν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι εἴτε καὶ ἡμέρας.* An. III 1 40. *καὶ ἡμέρας μὲν ἀδύνατα ἐδόκει εἶναι λαθεῖν προσελθόντας τε καὶ ἀναβάντας.* Thuc. VII 43 2. *διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ.* An. I 2 21. *οἱ δὲ ἐκλείψειν μὲν οὐκ ἔφασαν, σπείσασθαι δὲ σφίσιν ἐκέλευον ἡμέραν τοὺς νεκροὺς ἀνελέσθαι. ὁ δὲ ἐσπείσατο δύο.* Thuc. IV 114 2. cf. VIII 103 2, V 59 1.

An examination of the above justifies one in concluding that the words for "day," "year," "time," and in all probability "month" when unmodified are always equivalent to "one day," "one year," etc. In fact one cannot conceive of these words employed without a modifier in one of the temporal constructions without having this additional element implied. That the words for "night time," "summer," "winter," afternoon," etc., are regularly used without such an implied modifier is too well known to call for any illustrations.

With this fresh light a new classification may be made which is more satisfactory. Thus in one class will be placed the words which may be used absolutely without any modifiers, and in the other those that are used with modifiers expressed or implied.

Words used absolutely without a modifier: *ἡμέρα*, "daytime," *νύξ, ἔαρ* (see p. 4), *θέρος, ὀπώρα, χειμών, ἠώς, μεσημβρία, δείλη, ἑσπέρα, ὄρθρος, ὥρα.*

Words used with a modifier expressed or implied: *ἡμέρα*, "day" or "daytime," *νύξ, μήν, ἔτος, ἐνιαυτός, λυκάβας, ἔαρ, θέρος, ὀπώρα* (see p. 4), *χειμών, ἠώς, μεσημβρία, δείλη, ἑσπέρα, ὄρθρος, ὥρα, χρόνος.*

Thus finally we find ourselves in a better position to answer the question touching the result of the classification according to the presence or absence of modifiers. In the first place, it is seen that all those words which are found to be used absolutely without modifiers may be used with

them, and what is more important, they all have the meaning either of a time of day or a time of year, a season; thus they practically belong to one class, at most to two, the members of which bear a like relation to the wholes of which they are the respective parts. In the second place, there are found on the side of those words which are used with modifiers either expressed or implied some that are quite excluded from the other class. They have the meaning of "day" equivalent to twenty-four hours, "month," "year" and "time." That this is the case is due to the meanings of the various words. Daytime, night time, summer, winter, etc., without any defining word may in a loose way give the time of an action or even under certain conditions may give the time of duration. But day, month, year cannot give the time of an action without some word to tell what day or month, nor can they indicate how long an action continued without some word of measure expressed or implied, or some particularizing word.

A question following naturally upon the above is whether this classification shows any other peculiarity in addition to the one given. It would be supposed that where there is such a well defined line of cleavage in meaning, on the one hand the words for the time of day and season of the year, on the other those for day, month, year and time, there should also be found some other difference as distinct. The existence of such a difference may be sought for in the construction as it is exhibited in the number and case employed.

A table made with this end in view allows the following inferences to be drawn. With the exception of ἦμαρ and νύξ in Homer the use of the words without modifiers—meaning the time of day, the time of year—is in the singular number only, a peculiarity which is readily explained by the meanings of the words. Daytime, night time, summer, winter, etc., when unmodified have no need of a plural in order to give the time of an action or even that of its duration, the use of that number to express that relation being peculiar to Homer, and a question to be discussed later in connection

with the examination of the accusative case. On the other hand the words modified are employed in both numbers alike, and though for some of them no examples of the plural are found in the sources used, yet certainly there is nothing in the words themselves to prevent their use in that number. Secondly, the words without modifiers are employed almost exclusively in the genitive and accusative. The exceptions to this are νυκτί, Od. 15 34, Hdt. VII 12, θέρεϊ, Il. 22 151, χειμῶνι, Il. 21 283, ὥρῃ, Il. 2 468, Od. 9 51. These exceptions in which the dative is found are limited to four words of which the six examples are taken from Homer and Herodotus, both of whom in more than one particular do not follow the general rules for nouns of time based on Attic prose. Passing to the words on the other side of the line, we find them used in all three cases in the singular, genitive, dative and accusative, but only in the genitive and accusative in the plural. At least these statements apply to those words that are confined to this class, day, month, and year, while the others for which the sources used do not furnish examples illustrating all three cases, do not contain any element which excludes them from any one of them.

In concluding it may be safely said, I think, that those nouns denoting time which may be used without modifiers, are, when employed under such circumstances, as a general rule limited to the genitive and accusative singular. On the other hand, it may be affirmed that those nouns of time that always have some modifying word expressed or implied are not limited in their construction as to number and case, making an exception however of the dative plural; or limiting the statement to one case, it may be said that with the dative singular there is regularly coupled some modifying word and that the dative plural is not used. Thus it is clear that the line drawn between the modified temporal words and the unmodified marks a distinction in number and case construction as well as in meaning.

Thus far we have been dealing with the two divisions of the classification as wholes, endeavoring to discover what differences exist between them. Now since that has been accomplished, a step further may be taken by grouping the words which are modified according to the meaning of those modifiers and the case employed. These modifying words, as might be expected in prose, are not mere descriptive epithets, but are necessary for a clear understanding of the thought as it was in the mind of the speaker or writer. Such a classification is a proper preliminary to the investigation of the question, whether these adjectival modifiers, seeing that they are such necessary adjuncts, have any influence on the case construction, that is, whether this or that modifying word is coupled with the use of a certain case or cases.*

In the first place, the table showing this classification makes it plain that the demonstrative pronouns, αὐτός, "same," and ἐπιών, "following" exert no particular influence on the case of the nouns which they modify, though doubtless in a wider range of literature the number of instances of the demonstrative pronoun with the dative case would be found to outnumber by far those with the genitive. To the words just mentioned there might be added ἐπιγιγνόμενος so common with Thucydides, even though no case of the accusative can be cited. Secondly, the table shows that ὕστεραῖος and the ordinal numerals are almost invariably connected with the dative. The genitive is wholly absent in the case of the former, and but one instance of it with the

*In the classification according to the modifying words those that are unusual and appear only sporadically were omitted because there was with them no basis of numbers from which to draw any conclusion. This was also done in the case of descriptive epithets because of their great scarcity and their evident lack of influence on the case construction by reason of their meaning. In regard to the inferences drawn it should be said that in some cases the conclusions may be considered pretty certain because of an abundance of material, in others because of a lack of it they are only tentative, to be verified or modified by more extended investigation in other authors.

latter is found, Hdt. IV 180; and the accusative appears only at rare intervals. In fact in the whole of the Anabasis and the Hellenica and all Thucydides and Herodotus there is found but one case of τὴν ὑστεραίαν (An. III 5 13) over against one hundred and nineteen cases of the dative, and but six instances—of which two are with χρόνος—of an ordinal with a noun in the accusative over against one hundred and thirteen instances, exclusive of Homer, of the same combination in the dative. In this class one is inclined to place also προτεραῖος, which in formation and meaning is closely related to ὑστεραῖος, also ἄλλος "next," and perhaps ὕστερος and πρότερος. A third observation is that πολύς, ὀλίγος, ὅλος, τοσοῦτος and the cardinal numerals are regularly accompanied by the genitive or accusative case. The three exceptions are μιῇ ἡμέρῃ, Hdt. II 42, V 92η, μιᾷ νυκτί, Thuc. VI 27 1. There should here be added the article, which does not seem definite enough for use in the dative case, though one instance is found, τῇ μεσαμβρίᾳ, Hdt. III 104. As for some of the other modifying words, there is no justification for saying that ὅσος, πᾶς and its compounds, πλείων, πλεῖστος, ἄλλος "rest," and the indefinite pronoun, equivalent to a weak word of measure, were limited to the accusative case, because no instance with the genitive can be cited from the sources. But rather they too should be classed with πολύς, etc., because of the similarity in meaning between ὅσος and τοσοῦτος, πᾶς and ὅλος, πλείων, πλεῖστος and πολύς, the indefinite pronoun and the whole class. Last of all it is noticed that ἕκαστος apparently favors the genitive, which is found twenty-three times with but one instance each for the dative and accusative. Since in every one of the above groups some exception or other may be cited, because there are other strong influences at work which neutralize the force of the modifying word, the inferences which have been drawn must be taken not as rules invariably followed but as indicating tendencies pointing strongly in this or that direction.

With this in mind we may sum the matter up by dividing the list of modifiers into three classes. First, those that accompany the three oblique cases, including the demonstrative pronouns, *αὐτός*, *ἐπιών* and *ἐπιγιγνόμενος* (?). Second, those that are joined with the dative and accusative, with sporadic instances of the genitive, comprising the ordinal numerals, *ὑστεραῖος* and perhaps *προτεραῖος*, *πρότερος*, *ὕστερος*, and *ἄλλος* "next." A third class are those usually found in connection with the genitive and accusative with only a rare instance of the dative; these consist of cardinal numerals, *πολύς*, *ὀλίγος*, *ὅλος*, *πλείων*, *πλεῖστος*, *τοσοῦτος*, *ὅσος*, *πᾶς* and its compounds, *ἕκαστος*, *ἄλλος* "rest," the indefinite pronoun and the article. Or in other words, the first two classes, which are really two divisions of a larger class, consist of words of a demonstrative nature with a preference for the dative case; the third is made up of words denoting measure, the article and the distributive adjective, which are employed almost exclusively in the genitive and accusative. The predominance of the former group in the dative and the latter in the genitive and accusative, especially the latter, quadrates with the general meanings assigned to the respective case constructions of words of time.

Finally, a summary of all the results of the first primary classification according to the presence of definitive adjectival modifiers, expressed or implied, or their absence, may be given as follows. First, it shows a distinct line of demarcation in meaning between words of time used without such modifiers and those used with. Comprising the former class are the nouns meaning a time of day and a season of the year. In the latter are the words denoting "time," "day," "month" and "year," which are excluded from the other class, though all the members of the first class may be used with modifiers. Secondly, it has been learned that the division along the given lines marked a distinction in case construction. Used without modifiers the words are confined to the genitive and accusative with the exceptions noted; used with modifiers the three oblique cases are com-

mon. Thirdly, further examination showed a limitation of case construction in the presence of certain modifiers; in general those nouns modified by a word of demonstrative nature are employed in all cases, with a predominance of the dative singular, those modified by a word expressive of measure or by the article are regularly found in the genitive and accusative.

The second primary classification has as its basis of division the meaning of the word of time subdivided according to the case, for the purpose of learning whether any of the words are employed in one case to the exclusion of another, or more often in one case than in another. With this aim in view it has been deemed sufficient that the totals for each case be given. And since the question at issue has to do with the singular, because the dative plural without a preposition is not found in the sources used expressing a temporal relation, the statistics for the plural have been omitted. It also has not been thought necessary to give the data for the accusative singular, since it is evident enough that any noun denoting time may under proper conditions be employed in that case to denote the period through which an action continues.

	Gen. unmod.	Gen. mod.	Dat. unmod.	Dat. mod.
ἡμέρα* "daytime"	10	6	..	...
ἡμέρα "day"	..	19	..	288
νύξ	66	60	1	11
μήν.....	..	4	..	10
ἔτος	..	14	..	67
ἐνιαυτός	..	2	..	7
ἔαρ.....	..	2	..	...
θέρος	6	47	1	2
χειμών	6	38	1	...
ὀπώρα	1	..	..	...
ἠώς.....	2	..	..	1
μεσημβρία	1	..	..	1
δείλη	1	2	..	...
ἑσπέρα	2	..	..	1
ὄρθρος.....	1	1	..	...
ὥρα.....	..	..	3	...
χρόνος	..	7	..	9

* There seems to be no instance of ἡμέρα with the meaning of the period of daylight in the dative. There certainly is no case

A glance at the above table is enough to show a variation in the use of the genitive and dative with the various words. With some the genitive is the predominating construction, with others the dative. This is abundantly proved if one includes in the count of the genitives the unmodified instances and those with the article only, and if in the count of the datives those expressions are included which were ascertained to be coupled usually with the dative case, as ὑστεραῖος and the ordinal numerals. If this is done there is a division of the following sort.

I. Nouns with which the genitive is the prevailing case are ἡμέρα "daytime," νύξ, ἔαρ, θέρος, ὀπώρα, χειμών, ἠώς, μεσημβρία, δείλη, ἑσπέρα, ὄρθρος.

II. Nouns with which the dative is the prevailing case are ἡμέρα "day," μήν, ἔτος, ἐνιαυτός, χρόνος, ὥρα.

ὥρα seems to be out of place as it belongs rather to the words for season. Yet too much stress need not be laid on this word as it is rare, being found but three times, all of which are in Homer, two of them in a repetition of the same clause. But the above division is scarcely fair as it is

similar to the accusative in such expressions as πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα, Il. 1 601, and ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. An. IV 3 8. There is nothing in the context to show that in the phrases, ταύτῃ τῇ ἡμέρᾳ, etc., the thought was analyzed far enough to say that a particular period of daylight was meant, but simply day without any idea of a division into daytime and night time. The only thing that leads one to think that daytime may be the meaning is that many of the actions are such as are usually performed during that period. But that does not appear to be a sufficient reason for taking it so, when merely to date is the purpose. In the sentence, The sun shone brightly the first of December, the mind does not trouble itself to carry the analysis of the thought to the point of "the first daylight period of December." Of all the many examples of the dative of ἡμέρα there is but one that comes near being equivalent to daytime, namely, τῇ ὑστεραίᾳ, Hell. I 2 4, followed in the next sentence but one by τῆς ἐπιούσης νυκτός. But here there is a separation, and also the dating purpose is so manifest that one is not called to make a further analysis.

known that the dative is very seldom found without some modifier, and that the genitive is by no means usual with such adjectives as ὑστεραῖος and ordinal numerals. But perhaps too much weight must not be thrown on the modifier as the determining factor in deciding the case. The noun itself may possess those elements that induce its use in one case rather than another. Hence the division may not be far wrong. A better way, however, is to take as a basis only those examples that contain the modifying words which appeared to have no influence either way on the case, thus eliminating as far as possible the disturbing factors. By limiting the material in this way we are hampered, as some words must necessarily be omitted because no examples can be cited with any of those modifying words, or if inserted they will be only conjectural; and in addition the numbers are in many cases so small that the result will have to be taken as an indication of a tendency in one direction or the other. Thus forming a new list having for a basis the examples that have as one of their constituent parts a demonstrative pronoun, αὐτός "same," ἐπιών or ἐπιγιγνόμενος, we have:

	Gen.	Dat.
ἡμέρα "day"	7	40
νύξ	8	5
ἔτος	1	5
ἐνιαυτός	..	5
ἔαρ	1	..
θέρος	40	1
χειμών	31	1
χρόνος	2	1

This new table gives the following.

I. The nouns with which the genitive is the prevailing case are νύξ, ἔαρ, θέρος, χειμών, χρόνος (?).

II. The nouns with which the dative is the prevailing case are ἡμέρα "day," ἔτος, ἐνιαυτός.

Comparing these two classes with the first two, which made no distinction between the modified and unmodified forms, they coincide with the exception of χρόνος. But the two instances of it in the genitive are τοῦ αὐτοῦ χρόνου from

Hdt. II 47, V 36, whose case construction for this word and that for "day" does not correspond with that of Thucydides and Xenophon, as will hereafter be seen; and it might also be added that the other five of the seven cases in which it is found in the genitive modified according to the first table are with a word of measure, while the nine in the dative modified are all with a word of demonstrative character. Since these last two classes formed under less favorable circumstances agree so closely with the first two formed under the most favorable, we might be justified in supposing that the additional words of the first two, omitted in the second two on account of a lack of material, belong in the same classes in the second grouping. But taking simply those of the second and placing them alongside the result of the first primary classification according to the presence or absence of modifiers, it will be observed that they too essentially coincide, if we except χρόνος which differs in its constructions from the concrete words of time. That is, the words of time that may be used unmodified incline toward the use of the genitive rather than the dative, whether a modifying word be present or not; but those that call for some definitive modifier seem to prefer the dative to the genitive case. The explanation of this tendency toward the genitive in words denoting the time of day and season of the year can be made more satisfactorily in a study of the genitive temporal construction. But as for the fact that words for day (twenty-four hours), month and year are employed more often in the dative there need be no wonder, as they are the words most often used in giving a precise date and so would naturally fall in that case which had been adapted to that purpose.

The first two primary classifications, of which the results have been given, are to be taken as only introductory to the main problem, that of discovering the factors that determine the meaning of the case construction of the words denoting time. They form a more or less satisfactory basis varying with the words that are being dealt with, and must

themselves be used as secondary classifications subordinate to the third primary classification. This is also of a formal nature and takes for its peculiar characteristic of division what might be hit upon first, namely, the inflectional ending. Indeed it could be used as the first and only one and all that has been gained so far could be drawn from it with the help of its subdivisions, though this would have made it somewhat more complicated. And seeing that classifications are simply a means to an end, it was simpler and easier to make several than to make one, from which everything would have to be deduced by various combinations. The end of this classification is to determine the answer of the main question, to localize as far as possible the deciding factors of the meaning of the case construction of the nouns of time. In addition it will serve as an index of the various words and phrases. This classification must gather together all instances of each of the three oblique cases, which must severally be arranged according to the meanings of the words; and then in turn according to the presence or absence of modifiers. Those with modifiers will fall into groups marked by the meaning of the different modifiers, which in their turn, as the discussion proceeds, will form the basis of further classification.

Genitive.

*ἡμέρα**

Singular

ἡμέρας, Hdt. II 133, V 23, VII 16*β*, VIII 71; Thuc. V 59 1, VII 43 2; An. II 6 7, III 1 40, VI 1 18, Hell. VII 5 19.

* It has not been thought necessary to preserve in this index or classification the distinction between *ἡμέρα* "day" and "daytime," because the only conditions under which the latter meaning has an influence on the meaning of the case construction are when it is used in the genitive singular unmodified or with the article, which fact may be easily kept in mind.—And also both in the case of this word and the following words if they are found in both the Attic form and Ionic or epic, the former is given, if in the latter only, then that particular form is given.

τῆς ἡμέρας, Hdt. II 95, VII 12, VIII 78; Thuc. IV 23 2, VII 73 3; An. III 3 11, VII 4 14.
τῆς ἡμέρας ταύτης, Hdt. VIII 7, Thuc. VII 40 2.
τῆς αὐτῆς ἡμέρης, Hdt. VII 166, IX 90, 101.
τῆς αὐτῆς ταύτης ἡμέρης, Hdt. V 77.
τῆς ἐπιούσης ἡμέρης, Hdt. III 85.
ἑκάστης ἡμέρης, Hdt. I 192, II 37, III 90, IV 98, V 17, VII 120; An. VI 6 1, Hell. I 1 30, VII 2 23.

Plural

Cardinal numeral *ἡμερῶν*, Hdt. II 115, VI 58; Thuc. II 97 2, IV 105 2, VII 3 1; An. I 7 18, IV 7 20.
ὀλίγων ἡμερῶν, Thuc. IV 26 4, Hell. VII 5 18.

νύξ

Singular

νυκτός, Od. 13 278; Hdt. II 121α, 133, 141, 150, 171, IV 86, 140, 146, 158, 201, V 23, 121, VI 10, 16, 45, 103, VII 43, 219, VIII 27, 71, IX 10; Thuc. I 48 1, II 83 3, 93 4, III 30 3, 106 3, IV 26 6, 31 1, 42 4, 70 2, 110 1, 120 2, 131 3, 135 1, V 115 4, VII 4 2, VIII 41 3; An. III 1 40, 3 5, 4 35, 4 36, 4 37, IV 4 15, 6 13, VI 1 18, 3 1, 4 27, VII 2 22, 3 34, 3 37; Hell. I 1 10, 1 11, 2 14, 3 20, II 2 3, IV 1 27, V 1 25, 4 3, VI 2 11, 5 15, VII 2 18, 4 17, 4 27, 5 19.
τῆς νυκτός, Hdt. VIII 76, 107; Thuc. I 54 1, II 5 1, 5 2, III 81 1, IV 23 2, 32 1, 67 3, 133 3, V 58 2, VII 72 2, 73 1, 73 3, 80 1, 81 2, 83 4, 85 2; An. II 2 1, 4 16, 4 17, III 4 34, IV 2 14, 4 8, 6 3, 7 27, V 7 14, VI 1 1, 3 6, 3 25, VII 2 17, 4 6, 8 9; Hell. I 6 28, II 4 3, 4 5, 4 10, IV 5 3, 8 30, 8 35, V 1 10, 1 19, 4 21, VI 4 25, 5 17, VII 2 5, 2 23, 4 13, 4 32.
ταύτης τῆς νυκτός, Thuc. [VI 97 1], An. III 3 20.
ἐκείνης τῆς νυκτός, Hell. II 2 3.
τῆς αὐτῆς ταύτης νυκτός, Thuc. VIII 102 1.
τῆς ἐπιούσης νυκτός, Thuc. IV 130 1, Hell. I 1 13, 2 4.
τῆς παροιχομένης νυκτός, Hdt. III 86, VI 107.
ἑκάστης νυκτός, Hdt. II 37.
πολλῆς νυκτός, Thuc. VIII 101 3.

μήν

Singular

μηνὸς τοῦ αὐτοῦ, Hdt. IX 101.

τρίτου μηνός, Hdt. IV 180.

τοῦ φθίνοντος μηνός, Od. 14 162, 19 307.

τοῦ ἱσταμένοιο (μηνός), Od. 14 162, 19 307.

μηνὸς ἑκάστου, Hdt. II 77.

Plural

Cardinal numeral *μηνῶν*, Thuc. VI 21 2.

ἔτος

Singular

τούτου τοῦ ἔτεος, Hdt. VI 42.

τοῦ προτέρου ἔτεος, Hdt. II 93.

τοῦ ἐπιόντος ἔτεος, Hell. I 3 1.

τοῦ ἐχομένου ἔτεος, Thuc. VI 3 2.

ἑκάστου ἔτεος, Hdt. I 67, 183, II 177, III 84, IV 62, 105, V 82, VI 46; An. V 3 13.

τοῦ ἔτεος ἑκάστου, Hdt. I 196.

Plural

Cardinal numeral *ἐτῶν*, Hdt. IV 151, IX 26; Hell. V 4 56.

ὀλίγων ἐτῶν, Thuc. V 14 3.

τῶν προτέρων ἐτέων, Il. 11 691.

ἐνιαυτός

τοῦ ἐνιαυτοῦ, Hdt. II 59, IX 110.

τοῦ ἐνιαυτοῦ ἑκάστου, Hdt. IV 66.

λυκάβας

τοῦδ' αὐτοῦ λυκάβαντος, Od. 14 161, 19 306.

ἔαρ

τοῦ ἦρος, Thuc. VII 50 1.

τοῦ αὐτοῦ ἦρος, Thuc. VI 95 1.

θέρος

θέρους, Od. 7 118; Hdt. IV 28 (2), 184; Thuc. III 88 1, VII 28 2.

τοῦ θέρεος, Hdt. II 25 (2), III 117, IV 31, 50 (2).

τοῦ θέρους τούτου, Thuc. V 49 1.

τοῦ αὐτοῦ θέρους, Thuc. II 28 1, 58 1, 66 1, 79 1, 80 1, III 90 1, 91 1, 94 1, 100 1, IV 42 1, 58 1, 66 1, 75 1,

133 2, V 33 1, 34 1, 35 1, 52 2, 53 1, VI 96 1, VIII 22 1, 24 1, 87 1.

τοῦ ἐπιόντος θέρους, Hell. III 2 30.

τοῦ ἐπιγιγνομένου θέρους, Thuc. II 71 1, III 1 1, 26 1, 89 1, IV 1 1, 52 1, 117 1, V 1 1, 40 1, 82 1, 84 1, VI 8 1, 94 1, VIII 7 1, 61 1.

ὀπώρα

ὀπώρης, Il. 22 27.

χειμών

χείματος, Od. 7 118.

χειμῶνος, Hdt. IV 28 (2), 184; Thuc. I 30 4, VII 28 2.

τοῦ χειμῶνος, Hdt. IV 31, 50 (3); Thuc. VII 19 5, 31 3; Hell. I 2 17.

τοῦ αὐτοῦ χειμῶνος, Thuc. II 70 1, 102 1, III 20 1, 88 1, 104 1, 105 1, 115 1, IV 51 1, 102 1, 109 1, 135 1, V 83 4, VI 1 1, 7 1, VIII 30 1, 35 1.

τοῦ ἐπιγιγνομένου χειμῶνος, Thuc. II 33 1, 69 1, III 87 1, 103 1, IV 50 1, V 13 1, 36 1, 51 1, 56 1, 83 1, 116 1, VI 63 1, VII 10 1, VIII 2 1, 29 1.

ἠώς

ἠοῦς, Il. 8 470, 525.

μεσημβρία

μεσαμβρίης, Hdt. III 104.

δείλη

δείλης, An. III 3 11.

τῆς δείλης, An. VII 2 16, 3 10.

ἑσπέρα

ἑσπέρας, Hell. I 6 1, IV 1 6.

ὄρθρος

ὄρθρου, Hell. IV 5 18.

τοῦ ὄρθρου, Hell. V 4 28.

χρόνος

τοῦ αὐτοῦ χρόνου, Hdt. II 47, V 36.

πολλοῦ χρόνου, Thuc. I 3 2, An. I 9 25.

ὀλίγου χρόνου, Hdt. III 134.

τοῦ λοιποῦ χρόνου, Thuc. VIII 29 1.

χρόνου τοσούτου, Hdt. II 128.

Dative.

ἡμέρα

ταύτῃ τῇ ἡμέρᾳ, Thuc. IV 78 5, 106 3, 129 5, VII 52 1, 78 4; An. I 7 14, 7 17, III 4 18, VI 4 25, VII 8 6; Hell. III 1 19, 5 21, V 3 1.

ἤματι τῷδε, Il. 11 444, 15 252, 21 584, Od. 20 116.

τῇδε τῇ ἡμέρᾳ, Thuc. V 9 9, An. III 2 31, Hell. V 2 26.

ἤματι τῳ, Il. 2 351, 743, 3 189, 5 210, 6 345, 8 475, 9 253, 439, 11 766, 13 335, 14 250, 15 76, 17 401, 18 85, 19 60, 89, 98, 21 77, 22 359, 471, 23 87; Od. 5 309, 20 19, 23 252.

ἤματι κείνῳ, Il. 2 37, 482, 4 543, 18 324, 21 517.

ἐκείνῃ τῇ ἡμέρᾳ, Thuc. I 20 2, VIII 69 2; An. IV 7 8; Hell. IV 8 36, VII 4 30, 5 21.

ἤματι τῷ αὐτῷ, Od. 7 326.

τῇ αὐτῇ ἡμέρᾳ, Thuc. I 29 5, 100 1, VII 3 5, 82 3, VIII 23 2; An. I 5 12; Hell. I 6 27, IV 4 19.

(*τῇ*) ordinal numeral *ἡμέρᾳ* (*ἤματι*), Il. 1 54, 425, 9 363, 11 707, 21 46, 24 612, 665, 666, 667; Od. 5 34, 263, 6 170, 9 83, 10 29, 81, 14 252, 19 202, 24 65; Hdt. I 1, 30, 47, 82, III 14, 42, 52, 129, 157, IV 75, V 72, VI 101, 106, VII 31, 168, 191, 192 (2), 210, VIII 15, 54, 55, IX 33, 84, 86, 87; Thuc. III 96 2 (3), 107 3, IV 25 8, 119 1, V 19 1, VI 23 2, VII 42 3, I 60 3, 108 2, II 19 1, III 76 1, IV 90 3, 101 1, VI 8 3, VII 75 1, VIII 24 1, 107 1; An. I 7 18, 7 20, II 3 25, III 4 31, 4 37 (2), IV 7 21, 8 1, 8 21, VI 2 12, VII 1 40; Hell. I 2 7, 6 20, III 1 17 (2), 4 21, IV 1 20, 5 3, 6 6, VI 1 17, 5 15, 5 20, 5 30.

τῇ ἄλλῃ (*ἡμέρᾳ*), An. II 1 3, III 4 1, VI 1 15; Hell. I 1 13.

τῇ ὑστεραίᾳ, Hdt. I 77, 126, 133, II 141, IV 113, VII 54, 119, 212, VIII 22, 25, IX 8, 15, 92; An. I 2 21, 7 19, II 2 18 (2), 5 27, III 4 18, 4 37, IV 2 24, 5 1, 5 19, 8 21, V 2 28, 4 11, 4 22, 6 1, VI 1 14, 2 1, 4 10, 4 20, VII 1 37, 1 40, 2 13, 4 1, 4 21, 6 7, 7 55, 8 5, 8 20;

Hell. I 1 14, 1 18, 2 4, 6 15, II 1 15, 2 4, 2 22, 4 3, 4 9, 4 23, 4 31, III 1 17, 2 19, 4 15, 5 21, 5 22, IV 3 9, 4 9, 5 8, 5 10, 6 8, 7 5, V 4 18, 4 29, 4 49, 4 54, VI 1 17, 2 31, 3 19, 4 16, 5 15, 5 16, 5 18, 5 27, VII 1 20, 4 32, 4 39; Thuc. I 52 1, II 22 2, 82 1, III 36 4, 73 1, 109 1, 113 1, IV 13 3, 25 8, 31 1, 38 4, 45 2, 69 3, 96 9, 115 2, 130 1, V 66 1, VI 7 2, 50 3, 67 1, 71 1, 97 5, 99 1, 101 1, VII 3 4, 35 2, 38 2, 39 1, 45 1, 52 1, 78 4, 78 6, 79 5, 83 1, VIII 11 2, 23 2, 28 1, 35 4, 79 5, 93 1.

τῇ τελευταίῃ, Hdt. II 87.

τῇ προτεραίᾳ (ἡμέρᾳ), Hdt. I 84, 126, II 63, VII 212, IX 9; Thuc. V 75 4; An. II 1 3, V 4 23; Hell. I 1 15.

τῇ ὑστάτῃ, Hdt. II 151.

τῇ προτέρᾳ, Od. 16 50; Thuc. VII 51 2.

τῇ ἐπιούσῃ ἡμέρᾳ, An. IV 5 30.

τῇ ἐπιγιγνομένῃ ἡμέρᾳ, Thuc. III 75 1, IV 130 2, VI 97 1.

τῇ αὔριον, An. VI 4 15.

τῇ πρόσθεν ἡμέρᾳ, An. II 3 1.

τῇ ἐπὶ ταύτῃσι (ἡμέρῃ), Hdt. VI 12.

ἡμέρᾳ ᾗ, Hell. I 4 12.

ᾗ ἡμέρᾳ, Hell. II 1 30.

ἤματι χειμερίῳ (ὀπωρινῷ), Il. 12 279, 16 385.

ἰῷ ἤματι, Il. 6 422.

μιῇ ἡμέρῃ, Hdt. II 42, V 92η.

νύξ

νυκτί, Hdt. VII 12.

ταύτῃ τῇ νυκτί, Hell. IV 5 4.

τῇδε νυκτί, Od. 20 88.

ἐκείνῃ τῇ νυκτί, Thuc. IV 103 4.

Ordinal numeral *νυκτί*, Od. 7 253, 12 447, 14, 314; Hdt. IV 172.

τῇ ἐπιούσῃ νυκτί, Thuc. VII 6 4, Hell. II 1 22.

μιᾷ νυκτί, Thuc. VI 27 1.

εὐφρόνη

τρίτῃ εὐφρόνῃ, Hdt. IX 37.

μήν

Ordinal numeral *μηνί*, Hdt. III 68, 153, V 115; Thuc. I 117 3, II 2 1, VIII 64 3; Hell. I 4 21, II 2 17, III 3 2, V 1 5.

ἔτος

τούτῳ τῷ ἔτει, Hell. V 2 2.

ἐκείνῳ τῷ ἔτει, Hell. IV 5 2.

(*τῷ*) ordinal numeral *ἔτει*, Il. 2 329; Od. 3 306, 4 82, 5 107, 14 241, 16 206, 19 484, 21 208, 23 102, 170, 24 322; Hdt. I 19, 74, 108, II 111, 133, III 59, 131 (4), IV 14, 42, 95, 158, V 42, 89, VI 18, 31, 40 (2), 46, VII 1, 7, 20, 80; Thuc. I 12 3 (2), 18 2, 101 3, 103 1, 115 2, II 2 1, III 68 5, 116 2, IV 102 3, V 16 3, VI 3 3, 4 3, 59 4, VII 28 3, VIII 58 1, 68 4; Hell. II 3 9.

τῷ ἄλλῳ ἔτει, Hell. I 2 1.

τῷ ἐπιόντι ἔτει, Hell. I 6 1, II 1 10, 3 1.

τῷ ὑστέρῳ ἔτει, Hdt. VII 4, Hell. VII 1 1, 2 10.

τῷ πρόσθεν ἔτει, Hell. V 2 4.

τῷ προτέρῳ ἔτεϊ, Hdt. III 47, VI 95 (2).

ἐνιαυτός

τούτῳ τῷ ἐνιαυτῷ, Hell. [II 1 8].

Ordinal numeral *ἐνιαυτῷ*, Il. 12 15; Od. 2 175, 3 391, 16 18, 17 327.

περιόντι τῷ ἐνιαυτῷ, Hell. 2 25.

θέρος

θέρεϊ, Il. 22 151.

τῷ αὐτῷ θέρει τούτῳ, Thuc. II 27 1.

περιόντι τῷ θέρει, Thuc. I 30 3.

χειμών

χειμῶνι, Il. 21 283.

ἠώς

ἠοῖ τῇ προτέρῃ, Il. 13 794.

ἑσπέρα

τῇ πρώτῃ ἑσπέρᾳ, Hell. IV 7 4.

ὥρα

ὥρῃ, Il. 2 468, Od. 5 485, 9 51.

χρόνος

τῷ αὐτῷ χρόνῳ, Hell. I 2 18.
τῷ πρώτῳ χρόνῳ, Hell. II 3 15.
ὑστέρῳ χρόνῳ, Hdt. I 130, III 149, IV 166, V 32, VI 66; Hell. II 4 43.
ἡμίσει χρόνῳ, An. I 8 22.

ACCUSATIVE.

ἡμέρα

Singular

ἦμαρ, Il. 5 490, 22 432, 24 73, Od. 2 345, 10 28, 80.
ἡμέραν, An. VI 1 14, VII 6 9, Hell. V 4 58; Thuc. I 137 2, IV 114 2, VII 77 6; An. I 2 21.
τὴν ἡμέραν, Thuc. II 81 8, III 88 3, VII 28 2; An. V 8 24, Hell. I 6 20, VII 4 13.
ταύτην τὴν ἡμέραν, Hdt. III 55, 79, V 112, VII 54, 55, 181, VIII 25, 86, 107, IX 92; Thuc. III 91 5, IV 13 1, 38 4, 90 3, V 54 3, 65 5, VII 73 2, VIII 103 1; An. II 1 3, III 4 1, 4 26, IV 1 14, 3 1, 3 8, V 4 22, VI 4 1, 4 13.
ἐκείνην τὴν ἡμέραν, Hdt. VIII 9, An. II 1 6.
(τὴν) ordinal numeral ἡμέραν, Thuc. IV 90 3; An. IV 5 24, Hell. II 4 13.
τὴν προτέρην ἡμέρην, Hdt. I 126.
τὴν ἐπιοῦσαν ἡμέραν, Thuc. VII 74 1, An. III 4 18, Hell. IV 6 6, V 4 3.
τὴν ὑστεραίαν, An. III 5 13.
τὴν παρεοῦσαν (ἡμέρην), Hdt. I 126.
τὴν τήμερον ἡμέραν, An. IV 6 9.
τὴν ἐπὶ τῇ νυκτὶ—ἡμέραν, Hell. IV 4 9.
μίαν ἡμέραν, Hdt. I 164, Thuc. IV 31 1, 115 1, VI 7 2, VIII 28 1; An. VI 6 38, Hell. V 1 14.
τὴν ἄλλην ἡμέραν, Hell. IV 3 22.
πρόπαν ἦμαρ, Il. 1 601, 19 162, 24 713, Od. 9 161, 556, 10 183, 476, 12 29, 19 424, 24 41.
πᾶν ἦμαρ, Il. 1 592, 18 453.
τὴν ἡμέραν ἅπασαν, Thuc. IV 130 1.

κείνην τὴν ἡμέρην πᾶσαν, Hdt. IX 52.
τὴν ἑτέρην (ἡμέρην) πᾶσαν, Hdt. I 94.
πᾶσαν ἡμέρην, Hdt. I 111, VII 203.
ὅλην τὴν ἡμέραν, Thuc. VII 38 3, An. IV 1 10, Hell. VI 4 36.
ταύτην τὴν ἡμέραν ὅλην, Thuc. IV 69 2.
τὴν ἐπιοῦσαν ἡμέραν ὅλην, An. IV 5 7.

Plural

ἤματα, Il. 18 340, 23 186, 24 745, Od. 5 156, 10 11, 16 365, 19 513, 20 84.
τὰς ἡμέρας, Hdt. III 18, IX 37, 93; An. V 8 24, VII 2 21.
ταύτας τὰς ἡμέρας, Hdt. VI 58.
τὰς αὐτὰς ταύτας ἡμέρας, Hdt. VIII 15.
Cardinal numeral (*ἤματα*) *ἡμέρας*, Il. 6 217, 21 45; Od. 4 360, 5 278, 388, 7 267, 9 74, 10 142, 17 515, 19 199, 24 63; Hdt. I 86, II 29, 77, 88, IV 73, 89, 133, V 8, 72, VI 135, VII 191, VIII 66, IX 40; Thuc. II 57 2, 75 3, III 81 4, 107 3, IV 6 2, 54 4, 124 4, VII 50 5, 87 3, VIII 31 4, 44 4, 99 1, 103 2; An. I 2 6, 2 9, 2 10, 2 11, 2 14, 2 19, 2 20, 3 1, 4 1, 4 6, 4 11, 4 19, 5 4, II 3 17, 5 1, III 4 31, IV 3 2, 7 18, 8 22, V 3 3, 5 3, 5 5, VI 1 17, 2 1, 6 38; Hell. I 1 20, 2 2, 6 6, II 1 24, III 4 21, V 1 14, VI 5 20, 5 32.
τὰς ἄλλας (ἡμέρας), Thuc. IV 39 2.
πολλὰς ἡμέρας, Thuc. II 47 3, Hell. VII 1 22.
ἡμέρας συχνάς, Hdt. VII 131.
ὀλίγας ἡμέρας, Hdt. IV 105, V 65, VI 102, VII 173, VIII 113; Thuc. VIII 71 3, Hell. I 4 23.
ἤματα πάντα, Il. 8 539, 12 133, 13 826, 14 235, 269, 276, 16 499, 19 226, 23 594, 24 491; Od. 2 55, 205, 4 209, 592, 5 136, 210, 219, 6 46, 281, 7 94, 257, 8 431, 468, 9 123, 10 467, 15 54, 17 534, 21 156, 23 6, 336, 24 25.
πάσας (ἡμέρας), An. IV 3 2.
τριάκοντα τὰς πάσας ἡμέρας, Thuc. II 101 6.
ὅσασπερ (ἡμέρας), An. IV 3 2.
ἡμέρας ὅσαι, Thuc. VII 51 2.
ἡμέρας πλείους, An. II 4 1.

τινὰς ἡμέρας, Thuc. III 52 3, Hell. VI 5 49.
ἡμέρας ἐν αἷς, Thuc. II 73 1.
τὰς προκειμένας ἡμέρας, Hdt. II 87, IV 133.
τὰς πρὸ τοῦ ἡμέρας, Hdt. VII 16*β*.

νύξ

Singular

νύκτα, Il. 10 188, 312, 399, 18 274; Od. 3 151, 490, 5 466, 16 367, 22 195; Hdt. I 181, VII 42, 119, IX 15; Thuc. I 137 2, VII 77 6; An. VI 1 14, VII 6 9, Hell. V 4 58.
τὴν νύκτα, Il. 10 497; Hdt. II 95; Thuc. III 74 3, 88 3, IV 45 1, 68 5, 103 1, VII 28 2, 29 3, 74 1; An. IV 2 1, 2 6, 5 5, V 8 24, VI 3 21, 5 1, Hell. VII 2 19.
ταύτην τὴν νύκτα, An. I 10 19, III 1 3, IV 1 11, 3 8, 5 29, Hell. IV 5 3.
ἐκείνην τὴν νύκτα, Hell. V 4 3.
τὴν ἐπιοῦσαν νύκτα, Thuc. IV 38 4.
τὴν πρόσθεν νύκτα, An. IV 3 7.
μίαν νύκτα, An. VI 6 38, Thuc. VI 61 2.
πᾶσαν τὴν νύκτα, Hdt. VII 217.
νύκτα ἑκάστην, Hdt. II 130.

Plural

νύκτας, Il. 5 490, 9 470, 18 340, 22 432, 23 186, 24 73, 745; Od. 2 105, 345, 5 154, 10 11, 28, 80, 15 476, 19 150, 340, 20 85, 24 140.
τὰς νύκτας, Hdt. I 182, 186 (2), II 44, III 18, IV 128, VII 125, IX 37, 93; Thuc. III 21 4; An. V 8 24, VII 2 21.
Cardinal numeral *νύκτας*, Od. 5 388, 9 74, 10 142, 17 515, 24 63; Thuc. II 75 3.
πολλὰς νύκτας, Il. 9 325, Od. 19 341.

εὐφρόνη

ταύτην τὴν εὐφρόνην, Hdt. VII 188.

μήν

Singular

μῆνα, Od. 14 244.
ἕνα μῆνα, Il. 2 292.
μῆνα πάντα, Od. 10 14, 12 325.

Plural

Cardinal numeral *μῆνας*, Il. 5 387, Od. 17 408; Hdt. I 192 (2), II 68, 149 (2), III 14, 67, IV 28 (3), V 34; Thuc. I 109 4, II 2 1, 65 6, V 60 1; Hell. I 5 21, II 2 16.

ἔτος

Plural

Cardinal numeral *ἔτη*, Hdt. I 7, 14, 16, 18 (3), 25, 29 (2), 86, 91, 102 (2), 119, 163, 214, II 13, 30, 111, 127 (2), 133, 139, 140, 157, 159, III 10, 50, IV 1, 157, 158, 159, V 89 (2), VII 148, 154, 155; Thuc. I 110 1, II 2 1 (2), 65 6, 65 12, III 87 2, 114 3, V 18 3, 23 1, 26 4, 26 5, 41 2, 47 1, 47 3, 79 1, 112 2, VI 2 5, 4 2, 59 4; Hell. II 4 21.

τὰ πάντα cardinal numeral *ἔτεα*, Hdt. I 163, III 66, VII 4.

ταῦτα τὰ δέκα ἔτη, Thuc. V 24 2.

τὰ δέκα ἔτη, Thuc. I 11 1.

πολλὰ ἔτη, Thuc. I 24 4, Hell. VII 1 6, 1 10.

ὀλίγα ἔτεα, III 22.

τοσαῦτα ἔτη, Il. 2 328, Hdt. III 22, Thuc. VI 10 5.

ἐνιαυτός

Singular

ἐνιαυτόν, Od. 1 288, 2 219; Hdt. II 168, III 24, V 116, VI 128, IX 93; Thuc. I 109 4, 137 4, IV 118 10, 118 12, VII 28 3, 48 5; An. II 6 29, Hell. III 3 4, VI 4 34.

τὸν ἐνιαυτόν, Thuc. IV 118 14.

τοῦτον τὸν ἐνιαυτόν, Hdt. I 67.

τὸν ὕστερον (ἐνιαυτόν), Thuc. I 31 1.

τὸν ἐπιόντα ἐνιαυτόν, Hell. III 2 6.

τὸν ἐνιαυτὸν πάντα, Thuc. I 31 1.

ἐνιαυτὸν ἅπαντα, Od. 15 455.

ἐνιαυτόν τινα, Thuc. III 68 3.

Plural

πέντε περιπλομένους ἐνιαυτούς, Il. 23 833.

θέρος

τὸ θέρος, Hdt. II 25, IV 23, 28, 50, 172; Hell. V 2 43.

τὸ θέρος τοῦτο, Thuc. I 30 4, V 35 8.

τὸ θέρος τοῦτο πᾶν, Thuc. V 35 2.
τὸ ἐπιὸν θέρος, Thuc. VIII 2 2.
τὸ λοιπὸν θέρος, Hell. III 2 30, V 4 58.

χειμών
τὸν χειμῶνα, Hdt. II 25, III 117, IV 23; Thuc. VI 88 5; Hell. I 4 1, IV 8 7.
τὸν δεινὸν χειμῶνα, An. VII 6 9.
τὸν χειμῶνα τοῦτον, Thuc. V 17 2, 56 4.
τὸν ἐπιόντα χειμῶνα, Hell. III 2 30.
τὸν χειμῶνα ἅπαντα, Hdt. II 19.

ἠώς
ἠῶ, Od. 2 434.

ὄρθρος
τὸν ὄρθρον, Hdt. IV 181.

ὥρα
ὥρην καλλίστην, Hdt. VII 50.
τὴν χειμερινὴν ὥρην, Hdt. II 24.

χρόνος
Singular
χρόνον, Od. 4 599; Hdt. I 175, VI 129, VII 223, IX 49.
τὸν χρόνον τοῦτον, Hdt. I 1, 29, 59, 65, 68, 73, 75, 77, 79, 191, II 25, 52, 128, III 57, 104, 148, IV 135, 144, 152, 162, 163, V 30, 44, 58, 83, VI 51, 86*a*, 89, 127 (2), 137, VII 59, 208, VIII 65, IX 7, 37; Thuc. VIII 76 1.
τὸν χρόνον ἐκεῖνον, Hdt. I 183.
τὸν αὐτὸν τοῦτον χρόνον, Hdt. IV 145, 147, VI 22, 27, VII 151.
τὸν πρῶτον χρόνον, Thuc. VIII 97 2.
τὸν παρελθόντα χρόνον, Hell. VI 3 17.
τὸν πρότερον χρόνον, Hdt. V 41.
τὸν πρόσθεν χρόνον, Hell. V. 1 1, VII 4 30.
τὸν ἔμπροσθεν χρόνον, An. VI 1 18.
τὸν νῦν χρόνον, An. VI 6 13.
τὸν ἔπειτα χρόνον, Thuc. IV 45 2.
τὸν ἀπὸ τούτου χρόνον, Hdt. V 86.
τὸν εἰρημένον χρόνον, Hdt. II 125.
τὸν ἄλλον χρόνον, Thuc. III 68 1, VII 27, 4; Hell. III 4 12.

πολὺν χρόνον, Il. 2 343, 3 157, 12 9; Od. 2 115, 4 543, 594, 675, 5 319, 11 161, 15 68, 545, 16 267, 21 70, 24 218; Hdt. I 199, III 57, 124, IV 1, 201, V 16, 48, 28, 106, VIII 68*β*, 114, 142; Thuc. I 86 4, II 19 2, IV 35 4, 44 1, VII 34 4, 78 7; An. I 3 2, II 5 42; Hell. I 1 35, 3 6, 6 33, V 2 4.

συχνὸν χρόνον, Hdt. IX 102, An. V 8 14.

πλέονα χρόνον, Hdt. III 124, IV 114, 152, IX 111; Thuc. V 47 6, VII 28 3.

(*ἕς, ὅτι*) *πλεῖστον χρόνον*, Hdt. IV 9; Thuc. II 57 2, IV 63 1, 74 4; Hell. II 3 24, VI 3 7, VII 1 2.

ὀλίγον χρόνον, Il. 19 157, 23 418; Hdt. I 132, II 125, VIII 4; Thuc. I 18 3, II 85 6, 92 1, 102 6, IV 34 1, 54 2, VI 4 1, VIII 95 5; Hell. II 3 41, IV 5 8, V 1 8.

δηρὸν χρόνον, Il. 14 206, 305.

πάντα τὸν χρόνον, Thuc. V 54 3, An. V 2 11.

τὸν πάντα χρόνον, Hdt. I 85, II 173, III 75, VI 52, 123, VIII 100, 140*αβ*, IX 106.

τὸν πάντα χρόνον τὸν ἐπίλοιπον, Hdt. II 13.

τοσοῦτον χρόνον, Thuc. VII 12 3, An. I 9 11, II 4 26, VII 4 19, Hell. IV 6 13.

ὅσον χρόνον, Il. 24 670, Od. 19 169; Hdt. I 21, III 48, 133, IV 119, 123, 201, V 84, VI 128, VII 73, 94, VIII 29, IX 63; Thuc. I 137 4, II 49 6, 57 1, 65 5, VII 70 5, VIII 5 3; An. II 4 26, V 1 12, VII 4 19, Hell. IV 4 15.

ὁπόσον χρόνον, Hdt. III 22, Thuc. IV 21 3.

τόσσον χρόνον, Il. 24 670, Od. 19 169, 221.

τὸν διπλάσιον—χρόνον, Hell. V 3 21.

οὐδένα χρόνον, Hdt. II 147, VII 13, 56, VIII 71; Thuc. II 84 2, III 87 1.

χρόνον τινά, Thuc. I 13 6, III 104 2, V 5 1, VI 7 1, VII 40 4; An. III 4 36, Hell. V 2 5.

χρόνον ὅσου, Thuc. II 23 3.

χρόνον οὗ, Thuc. III 1 2.

ὃν χρόνον, Thuc. III 39 8.

χρόνον εἰς ὅ κε, Od. 6 295, 9 138.

Plural

τοὺς πρώτους χρόνους, Thuc. VII 87 1.

It is a natural supposition that accompanying such a general classification according to case there should be a well defined and well maintained distinction in function, something to which we have become accustomed in our grammars; and this is in great part true. But any attempt to draw a hard and fast distinction between the meanings of the cases and to make a general statement with regard to any one of them, which will invariably hold true, involves one in difficulties, because not infrequently there will appear a use of a case that does not harmonize with the general rule; a strict line of demarcation does not exist. Especially does this crossing of the case meaning appear in the use of the genitive and dative, which at times seem to have the same signification. The genitive and accusative here and there give a hint that they too may be employed the one for the other. And also the function of the accusative and that of the dative are not always maintained distinct from one another. In the endeavor to demonstrate these points the aim will be to cite examples which present as far as possible the same conditions. That is, the cases to be compared will be of the same noun, will have the same or similar modifiers, and will depend upon verbs of the same or similar meaning—in a word, the trend of the thought of the two or more sentences will be alike as far as possible. Such conditions cannot always be complied with; and seldom will all of them be observed together, since some attributives are not used with certain cases and with certain nouns, and so on.

The first topic is the crossing of the genitive and dative. We read in the school grammars that the genitive expresses the time within which an action takes place, and the dative, the time when, or something to that effect. Do we find such a definite distinction in the following?

Compare

ἀθρόαι δὲ γενόμεναι αἱ νῆες ἅπασαι ἐν Παρίῳ ἓξ καὶ ὀγδοήκοντα τῆς ἐπιούσης νυκτὸς ἀνηγάγοντο, καὶ τῇ ἄλλῃ ἡμέρᾳ περὶ ἀρίστου ὥραν ἦκον

εἰς Προκόνησσον. Hell. I 1 13. τῇ δ' ὑστεραίᾳ οἱ μὲν Ἀθηναῖοι περιπλεύσαντες ἐς τὸ πρὸς Σκιώνης τό τε προάστειον εἶλον καὶ τὴν ἡμέραν ἅπασαν ἐδῄουν τὴν γῆν οὐδενὸς ἐπεξιόντος . . . , οἱ δὲ τριακόσιοι τῶν Σκιωναίων τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν ἐπ' οἶκου. καὶ τῇ ἐπιγιγνομένῃ ἡμέρᾳ Νικίας μὲν τῷ ἡμίσει τοῦ στρατοῦ προϊὼν ἅμα ἐς τὰ μεθόρια τῶν Σκιωναίων τὴν γῆν ἐδῄου, Νικόστρατος δὲ . . . προσεκάθητο τῇ πόλει. Thuc. IV 130 1–2. Καὶ τῆς ἐπιούσης νυκτὸς ἐνέβαλον εἰς τὴν Λυδίαν ἀκμάζοντος τοῦ σίτου. Hell. I 2 4. εἰ τοίνυν τι τοιοῦτο ἔχεις σόφισμα, ὥρη μηχανᾶσθαι καὶ μὴ ἀναβάλλεσθαι, ὡς τῆς ἐπιούσης ἡμέρης ὁ ἀγὼν ἡμῖν ἐστι. Hdt. III 85. τοῖσι δὲ βαρβάροισι κατηγέετο Ἱππίης ὁ Πεισιστράτου ἐς τὸν Μαραθῶνα, τῆς παροιχομένης νυκτὸς ὄψιν ἰδὼν τοιήνδε. Hdt. VI 107 (cf. Hdt. III 86.)

with

καὶ τῇ ἐπιούσῃ νυκτὶ ἔφθασαν παροικοδομήσαντες καὶ παρελθόντες τὴν τῶν Ἀθηναίων οἰκοδομίαν. Thuc. VII 6 4. Λύσανδρος δὲ τῇ ἐπιούσῃ νυκτί, ἐπεὶ ὄρθρος ἦν, ἐσήμηνεν εἰς τὰς ναῦς ἀριστοποιησαμένους εἰσβαίνειν. Hell. II 1 22. τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο. An. IV 5 30. ὁ ὢν δὴ Ὑροιάδης οὗτος ὁ Μάρδος ἰδὼν τῇ προτεραίᾳ τῶν τινα Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ κυνέην ἄνωθεν κατακυλισθεῖσαν κτλ. Hdt. I 84. καὶ μετὰ τὸν κατάπλουν τετάρτῳ μηνὶ ἀνήχθη ἐπ' Ἄνδρον ἀφεστηκυῖαν τῶν Ἀθηναίων. Hell. I 4 21. ἐνέβαλον δὲ καὶ τῷ ὑστέρῳ ἔτει εἰς τὸν Φλειοῦντα οἵ τε Ἀργεῖοι καὶ οἱ Ἀρκάδες ἅπαντες. Hell. VII 2 10.

What better parallels can be found than those in Hell. I 1 13 and Thuc. IV 130 1–2, in which are τῇ ἄλλῃ ἡμέρᾳ and τῇ ἐπιγιγνομένῃ ἡμέρᾳ respectively following τῆς ἐπιούσης νυκτός almost immediately, in both cases separated by but a very few words? Are we to suppose that in using the genitive the writer analyzed the thought to the point of thinking "in the course of, during, some time within," but when using the dative did not go through this process but allowed it to stop with the concept, "when, at which"? This does not seem rational inasmuch as there is nothing to indicate that his purpose is not the same in both instances, namely to date the action. In Thuc. VII 6 4 and Hell. II 1

22 the same phrase is in the dative which was genitive in the two references just mentioned and Hell. I 2 4; and while in the case of Hell. II 1 22 it may be objected that the *ἐπεί* clause so changes the conditions that its exactness in defining the time produces a desire for the definite dating case in the noun, which is probably true, yet certainly the Thucydidean example is free from this objection, and a comparison shows that one case is as precise in dating as the other, because the attributives are the same. That Herodotus in III 85 writes *τῆς ἐπιούσης ἡμέρης* instead of the dative, as Xenophon or Thucydides most probably would have done, is not surprising, since he is accustomed to use this word and others of the same class in the genitive; instances of this will be cited in the following pages. His meaning seems to be "our trial is to-morrow," which is like that of An. IV 5 30, with which it may be compared. Of the other examples given there are none corresponding so closely as those that have been mentioned, but a similarity in the verb if not in the phrase may be found as *ἀνηγάγοντο* Hell. I 1 13 and *ἀνήχθη* Hell. I 4 21, *ἐνέβαλον* Hell. I 2 4 and VII 2 10, *ἰδών* Hdt. VI 107 and I 84.

Compare

καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα. An. III 3 20. *καὶ τῆς αὐτῆς ταύτης νυκτὸς ὡς εἶχον τάχους ὑπομείξαντες τῇ Χερσονήσῳ παρέπλεον ἐπ' Ἐλαιοῦντος.* Thuc. VIII 102 1. *ὥστ' ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη.* Hell. II 2 3.

with

καὶ τότε δεξάμενοι αὐτὸν τῇ πόλει καὶ ἀποστάντες τῶν Ἀθηναίων ἐκείνῃ τῇ νυκτὶ κατέστησαν τὸν στρατὸν πρὸ ἕω ἐπὶ τὴν γέφυραν τοῦ ποταμοῦ. Thuc. IV 103 4. *φανερὸς δὲ ἐγένετο καὶ ὁ νεὼς τοῦ Ποσειδῶνος ταύτῃ τῇ νυκτὶ καόμενος.* Hell. IV 5 4. *δεκάτῳ μηνὶ ἐγένου.* Hell. III 3 2. *αἰσθόμενος δὲ ὅτι ὁ σῖτος ἐν τῇ πόλει πολὺς ἐνείη, εὐετηρίας γενομένης τῷ πρόσθεν ἔτει.* Hell. V 2 4. *δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο.* An. II 2 18.

A second time there are present in the same sentence a genitive phrase of which *νυκτός* is the noun and a dative phrase in which it is *ἡμέρᾳ* understood, An. III 3 20. In this passage there seems to have been in the mind of the writer with respect to the two ideas expressed no feeling of difference which would influence one to take the genitive and the other the dative—*σφενδονῆται ἐγένοντο* is virtually the same as *ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν. ταύτῃ τῇ νυκτί* might just as well have been used and with the same signification. The explanation of the genitive is probably the force of attraction exerted by the word, *νύξ*, which was so commonly employed in the form, *νυκτός* and *τῆς νυκτός*. The *ἐκείνῃ* (*ταύτῃ*) *τῇ νυκτί* of Thuc. IV 103 4 and Hell. IV 5 4 may fairly be compared with the preceding and the *τῆς αὐτῆς ταύτης νυκτός* of Thuc. VIII 102 1. The next three containing the dative, Hell. III 3 2, V 2 4, An. II. 2 18, illustrate the use of *γίγνομαι* with that case, which in An. III 3 20 is accompanied by the genitive.

Compare

πρὸς δὲ καὶ τάδε λέγουσι, ὡς συνέβη τῆς αὐτῆς ἡμέρης ἔν τε τῇ Σικελίῃ Γέλωνα καὶ Θήρωνα νικᾶν Ἀμίλκαν τὸν Καρχηδόνιον καὶ ἐν Σαλαμῖνι τοὺς Ἕλληνας τὸν Πέρσην. Hdt. VII 166. *τῆς δὲ αὐτῆς ἡμέρης τῆς περ ἐν Πλαταιῇσι τὸ τρῶμα ἐγένετο, συνεκύρησε γενέσθαι καὶ ἐν Μυκάλῃ τῆς Ἰωνίης.* Hdt. IX 90. *ὅτι δὲ τῆς αὐτῆς ἡμέρης συνέβαινε γίνεσθαι μηνός τε τοῦ αὐτοῦ, χρόνῳ οὐ πολλῷ σφι ὕστερον δῆλα ἀναμανθάνουσι ἐγίνετο.* Hdt. IX 101. *τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι διαβάντες ἐς τὴν Εὔβοιαν συμβάλλουσι καὶ τοῖσι Χαλκιδεῦσι.* Hdt. V 77. *ταῦτα βουλευσάμενοι ἀπέπεμπον τῶν νεῶν τὰς ταχθείσας, αὐτοὶ οὐκ ἐν νόῳ ἔχοντες ταύτης τῆς ἡμέρης τοῖσι Ἕλλησι ἐπιθήσεσθαι.* Hdt. VIII 7.

with

τῇ δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τὴν Ἐπίδαμνον τοὺς πολιορκοῦντας παραστήσασθαι ὁμολογίᾳ ὥστε κτλ. Thuc. I 29 5. *ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ πεζομαχία καὶ ναυμαχία Ἀθη-*

ναίων καὶ τῶν ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἀμφότερα Ἀθηναῖοι. Thuc. I 100 1. *καὶ τριήρης τῇ αὐτῇ ἡμέρᾳ ἁλίσκεται τῶν Ἀθηναίων ὑπὸ τῶν Συρακοσίων ἐφορμοῦσα τῷ λιμένι.* Thuc. VII 3 5. *Νικίας δὲ καὶ οἱ μετ' αὐτοῦ ἀφικνοῦνται τῇ αὐτῇ ἡμέρᾳ ἐπὶ τὸν ποταμὸν τὸν Ἐρινέον.* Thuc. VII 82 3. *τῇ δ' αὐτῇ ἡμέρᾳ ἔτυχον καὶ οἱ Ἀθηναῖοι δειπνοποιούμενοι ἐν ταῖς Ἀργινούσαις.* Hell. I 6 27. *ὥστε δόξαν παρεῖχε τοῖς πολεμίοις μὴ ποιήσεσθαι μάχην ἐκείνῃ τῇ ἡμέρᾳ.* Hell. VII 5 21.

It has doubtless been noticed that all the examples of the genitive just given are from Herodotus. It is a peculiarity of his that in every instance of this kind but one, as far as I can find, in which he uses a demonstrative or αὐτός, the phrase is genitive. This is all the more surprising since ἡμέρα is the noun which is so generally in the dative with such words in the other sources. A comparison of the above genitive and dative phrases does not seem to show that Herodotus had a shade of meaning in his use of the genitive not found in the dative phrases of Thucydides and Xenophon, especially as some of the passages correspond so closely in meaning; but rather he illustrates a freer use of the cases, perhaps due to a dialectic difference in idiom, or a personal preference for a phrase which for him had become almost stereotyped through his habitual employment of it.

In full accord with Herodotus' use of *τῆς αὐτῆς ἡμέρης* are the two instances of *τοῦ αὐτοῦ χρόνου*, where the dative is expected, and in fact in one the time is more definitely defined by a dative phrase. The change of case may be due to the fact that ὥρῃ was understood, a word apparently employed in the dative rather than in the genitive. These cases are: *τοῖσι μέν νυν ἄλλοισι θεοῖσι θύειν ὗς οὐ δικαιεῦσι Αἰγύπτιοι, Σελήνῃ δὲ καὶ Διονύσῳ μούνοισι τοῦ αὐτοῦ χρόνου, τῇ αὐτῇ πανσελήνῳ, ὗς θύσαντες πατέονται τῶν κρεῶν.* Hdt. II 47. *Ἰστιαῖος μέν νυν ταῦτα διανοεύμενος ἀπέπεμπε τὸν ἄγγελον, Ἀρισταγόρῃ δὲ συνέπιπτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελθόντα.* Hdt. V 36.

Instances of this noun without a preposition are so rare that it is difficult to find a parallel. The only one that may

be compared with the above is taken from Xenophon. *τῷ δ' αὐτῷ χρόνῳ καὶ οἱ Λακεδαιμόνιοι τοὺς εἰς τὸ Κορυφάσιον τῶν Εἰλώτων ἀφεστῶτας ἐκ Μαλέας ὑποσπόνδους ἀφῆκαν.* Hell. I 2 18.

Compare

[*τοῦ δ' ἐπιόντος ἔτους ὁ ἐν Φωκαίᾳ νεὼς τῆς Ἀθηνᾶς ἐνεπρήσθη.*] Hell. I 3 1. *Συρακούσας δὲ τοῦ ἐχομένου ἔτους Ἀρχίας τῶν Ἡρακλειδῶν ἐκ Κορίνθου ᾤκισε.* Thuc. VI 3 2.

with

τῷ δ' ἐπιόντι ἔτει . . . οἱ Λακεδαιμόνιοι . . . ἔπεμψαν ἐπὶ τὰς ναῦς Καλλικρατίδαν. Hell. I 6 1. *τῷ δ' ἐπιόντι ἔτει . . . ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἑλέσθαι.* Hell. II 3 1. *τῷ δ' ἐπιόντι ἔτει . . . Λύσανδρος ἀφικόμενος εἰς Ἔφεσον μετεπέμψατο Ἐτεόνικον ἐκ Χίου σὺν ταῖς ναυσὶ, καὶ τὰς ἄλλας πάσας συνήθροισεν κτλ.* Hell. II 1 10.

It is not fair to base any inference on the use of the first genitive phrase quoted, Hell. I 3 1, because of the probable spuriousness of the sentence in which it stands, though the following datives appear to express the same relation. The second one, Thuc. VI 3 2, is followed in the next sentence but one by *Θουκλῆς δὲ καὶ οἱ Χαλκιδῆς ἐκ Νάξου ὁρμηθέντες ἔτει πέμπτῳ μετὰ Συρακούσας οἰκισθείσας Λεοντίνους τε, πολέμῳ τοὺς Σικελοὺς ἐξελάσαντες, οἰκίζουσι καὶ μετ' αὐτοὺς Κατάνην,* in which *ἔτει πέμπτῳ* expresses a thought like that of *τοῦ ἐχομένου ἔτους*. It is unaccountable that these two word combinations in consecutive sentences with the same verb were conceived in the mind of the writer and understood by that of the reader in two different meanings. With the latter is an ordinal numeral which in a dating phrase usage demanded should be with a noun in the dative; with the former is a word rather unusual with temporal phrases, and one with which neither case had probably associated itself, so that the writer had a larger freedom in choosing his construction. It is just this kind of juxtaposition, of which other examples have been cited, that has been one of the factors in preventing one meaning from crystallizing about a case.

Compare the following examples with those of τῷ ἐπιόντι ἔτει quoted above. τοῦ δ' ἐπιόντος θέρους πέμψας Θρασυδαῖος εἰς Λακεδαίμονα συνεχώρησε Φέας τε τὸ τεῖχος περιελεῖν κτλ. Hell. III 2 30. τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστράτευσαν δὲ ἐπὶ Πλάταιαν. Thuc. II 71 1. τοῦ δὲ ἐπιγιγνομένου θέρους αἱ μὲν ἐνιαύσιοι σπονδαὶ διελέλυντο μέχρι Πυθίων. Thuc. V 1 1. τοῦ δ' ἐπιγιγνομένου θέρους Διῆς τε οἱ ἐν Ἄθῳ ἀπέστησαν Ἀθηναίων πρὸς Χαλκιδέας καὶ Λακεδαιμόνιοι τὰ ἐν Ἀχαΐᾳ οὐκ ἐπιτηδείως πρότερον ἔχοντα καθίσταντο. Thuc. V 82 1. τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις. Thuc. III 87 1. τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἡρακλεώταις τοῖς ἐν Τραχῖνι μάχη ἐγένετο πρὸς Αἰνιᾶνας κτλ. Thuc. V 51 1. τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι λαθόντες Ἀθηναίους φρούρους τε τριακοσίους καὶ Ἀγησιππίδαν ἄρχοντα κατὰ θάλασσαν ἐς Ἐπίδαυρον ἐσέπεμψαν. Thuc. V 56 1. τοῦ δ' ἐπιγιγνομένου χειμῶνος Λακεδαιμόνιοι ὡς ᾔσθοντο τειχιζόντων, ἐστράτευσαν ἐς τὸ Αργος. Thuc. V 83 1.

To the above may be added some illustrations of the other dating phrase so common in Thucydides. οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσὶν ἑκατὸν ἐς Ζάκυνθον τὴν νῆσον. Thuc. II 66 1. καὶ ὁ νεὼς τῆς Ἥρας τοῦ αὐτοῦ θέρους ἐν Ἄργει κατεκαύθη. Thuc. IV 133 2. καὶ τοῦ αὐτοῦ θέρους . . . οἱ Λακεδαιμόνιοι ἐψηφίσαντο τοὺς μὲν μετὰ Βρασίδου Εἵλωτας μαχεσαμένους ἐλευθέρους εἶναι καὶ οἰκεῖν ὅπου ἂν βούλωνται. Thuc. V 34 1. τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι κατὰ χρησμὸν δή τινα. Thuc. III 104 1. τοῦ δ' αὐτοῦ χειμῶνος καὶ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινὸν κελευσάντων Ἀθηναίων κτλ. Thuc. IV 51 1. Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, οἷς Ἀνδροσθένης Ἀρκὰς παγκράτιον τὸ πρῶτον ἐνίκα. Thuc. V 49 1.

It will be remembered that the words for the seasons are regularly found in the genitive case and that but two out of the whole number are in the dative. Hence it is impossible to give a number of parallels in the dative containing the same words, and we are obliged to be content with a correspondence in the modifying word or a similarity in the general trend of the thought. For phrases in the dative with the same modifying word there may be compared the examples of τῇ αὐτῇ ἡμέρᾳ (p. 31), and τῇ ἐπιγιγνομένῃ ἡμέρᾳ

found below, and for those containing an attributive of a meaning like ἐπιγιγνόμενος there are the illustrations of τῷ ἐπιόντι ἔτει mentioned above. Others that may be given are: ἀνέστησαν δὲ καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης Ἀθηναῖοι. Thuc. II 27 1. καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες ἔφθειρον, μέχρι οὗ Κορίνθιοι περιόντι τῷ θέρει πέμψαντες ναῦς καὶ στρατιάν, ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ κτλ. Thuc. I 30 3. ἐλέγοντο δὲ καὶ αἱ σπονδαὶ ἐξεληλυθέναι τοῖς Μαντινεῦσι τούτῳ τῷ ἔτει κτλ. Hell. V 2 2. τῷ δ' ὑστέρῳ ἔτει Λακεδαιμονίων καὶ τῶν συμμάχων πρέσβεις ἦλθον αὐτοκράτορες Ἀθήναζε. Hell. VII 1 1. ἐνέβαλον δὲ καὶ τῷ ὑστέρῳ ἔτει εἰς τὸν Φλειοῦντα οἵ τε Ἀργεῖοι καὶ οἱ Ἀρκάδες ἅπαντες. Hell. VII 2 10. ἀλλὰ γὰρ μετὰ ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ ὑστέρῳ ἔτεϊ παρασκευαζόμενον συννήνεικε αὐτὸν Δαρεῖον . . . ἀποθανεῖν. Hdt. VII 4. τῇ δὲ ἐπιγιγνομένῃ ἡμέρᾳ Νικόστρατος . . . παραγίγνεται βοηθῶν ἐκ Ναυπάκτου κτλ. Thuc. III 75 1. καὶ τῇ ἐπιγιγνομένῃ ἡμέρᾳ Νικίας μὲν τῷ ἡμίσει τοῦ στρατοῦ προϊὼν ἅμα ἐς τὰ μεθόρια τῶν Σκιωναίων τὴν γῆν ἐδῄου. Thuc. IV 130 2.

When it is considered that Thucydides uses a phrase containing a word denoting season in a temporal construction seventy-four times, all of which are genitive but two, it can scarcely be assumed that in all of the seventy-two instances he intended to convey the idea of "during, some time within," and but once conceived the period as a point in time. He was writing a history and was dating the events by summers and winters, and his customary phrases, all of which have αὐτός or ἐπιγιγνόμενος with the exception of one, Thuc. V 49 1 (p. 34), were stereotyped and through constant use were never analyzed further than the stage of thinking that they dated a given event at the time of a certain season. Homer and Herodotus do not use such phrases at all; but Xenophon in the only instance in which he uses a season in this fashion in the Hellenica or Anabasis uses the genitive, τοῦ ἐπιόντος θέρους (p. 34), though in the preceding two books of the Hellenica he had employed τῷ ἐπιόντι ἔτει three times. A comparison with the dative phrases of like character reveals so close a resemblance that

it must be admitted that the two cases in these instances do not have their general distinction, but express the same relation, unless the view is held that the case can express one relation and one only, which is not warranted by the facts already brought forward and those that are to follow. It cannot be said with certainty that they have lost this distinction, for the number of instances of seasons in the genitive tends rather to prove that these words never possessed it, and this supposition is supported by the few Homeric examples in which the word for a season is unmodified, but nevertheless both genitive and dative are found, and without a distinction in meaning.

These are

τάων οὔ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
χείματος οὐδὲ θέρευς, ἐπετήσιος.—Od. 7 117–8.
τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσιν
παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἶσιν.—Il. 22 25–7.
ἡ δ' ἑτέρη θέρεϊ προρέει ἐικυῖα χαλάζῃ.—Il. 22 151.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.—Il. 2 467–8.

Of a character similar to the above datives are the following two examples of *νυκτί*, which do not seem to differ from the ordinary use of the genitive of the same word. In the Homeric passage the adverb ὅμως gives the same meaning as *καὶ ἡμέρας καὶ νυκτός*.

ἀλλὰ ἑκὰς νήσων ἀπέχειν ἐυεργέα νῆα
νυκτὶ δ' ὁμῶς πλείειν.—Od. 15 33–4.

μετὰ δὲ εὐφρόνη τε ἐγίνετο καὶ Ξέρξην ἔκνιζε ἡ 'Αρταβάνου γνώμη· νυκτὶ δὲ βουλὴν διδοὺς πάγχυ εὕρισκέ οἱ οὐ πρῆγμα εἶναι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. Hdt. VII 12.

Compare these with

ἠγήσαντο οὖν, εἰ ἕνα ἕλοιντο ἄρχοντα, μᾶλλον ἂν ἢ πολυαρχίας οὔσης δύνασθαι τὸν ἕνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας. An. VI 1 18. *ἐλθόντας δὲ ἐπὶ τὰ βασιλήια νυκτὸς καὶ τὸν λίθον ἐπὶ τῷ οἰκοδομήματι ἀνευρόντας ῥηιδίως μεταχειρίσασθαι κτλ.* Hdt. II 121*α*. *ταῦτα δὲ ποιησαμένοισι νυκτὸς φόβος ἐς τὸ στρατόπεδον ἐνέπεσε.* Hdt. VII 43.

Up to this point all that has been given shows the genitive stepping over into the territory supposed to belong to the dative; but sometimes the dative encroaches on the domain of the genitive, a fact to be inferred from the passages quoted below.

Compare

νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρῄζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. An. I 8 22. This is supplemented by two others taken from an outside source. *ὡς δὲ κατιδὼν ἐκεῖνος ἐξανέστη καὶ μετ' ὀργῆς ἠπείλησεν ὀλίγῳ χρόνῳ τοὺς ἄνδρας ἐπιδείξειν οὐκ εἰς τὴν αὐτοῦ ναῦν ἐμβεβληκότας, ἀλλ' εἰς τὰς ἰδίας πατρίδας, ἐκέλευον κτλ.* Plut. Aristid. 23. *Κίμων δ' ὥσπερ ἀθλητὴς δεινὸς ἡμέρᾳ μιᾷ δύο καθῃρηκὼς ἀγωνίσματα, καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχίᾳ, τὸ δ' ἐν Πλαταιαῖς ναυμαχίᾳ παρεληλυθὼς τρόπαιον, ἐπηγωνίσατο ταῖς νίκαις κτλ.*— Plut. Kim. 13.

with

Καὶ ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα. Hdt. III 134. *ἀθυμίαν τε πλείστην ὁ χρόνος παρεῖχε παρὰ λόγον ἐπιγιγνόμενος, οὓς ᾤοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, ἐν νήσῳ τε ἐρήμῃ καὶ ὕδατι ἁλμυρῷ χρωμένους.* Thuc. IV 26 4. *ὁ δ' αὖ Ἐπαμεινώνδας, ἐνθυμούμενος ὅτι ὀλίγων μὲν ἡμερῶν ἀνάγκη ἔσοιτο ἀπιέναι διὰ τὸ ἐξήκειν τῇ στρατείᾳ τὸν χρόνον.* Hell. VII 5 18. *ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατταν.* An. IV 7 20.

Note in both cases the character of the attributives. They are words of measure, and adjectives of such meaning cannot denote the time at which an event occurs; but both genitive and dative modified as they are give the limits of the time within which the action of the verb takes place. This is particularly clear in the sentence with *ἡμέρᾳ μιᾷ*, of which the interpretation is that it was something extraordinary for a general to win two such victories as those at the Eurymedon within the given time.

It has been hinted that the genitive and accusative sometimes come in conflict, or better, the resultant when the genitive is used is in the end the same as when the accusa-

tive is the case. Such instances are naturally rare. Yet the two stereotyped, semi-adverbial expressions, *τοῦ λοιποῦ* and *τὸ λοιπόν*, which certainly had their origin in the genitive and accusative cases, clearly have an equivalent meaning under certain conditions. The distinction generally made is that the former equals "in the future (at any time)", the latter, "for the future (for all future time)," and this holds good in very many instances, as for example: *καὶ δόγμα ἐποιήσαντο, ἐάν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι.* An. VI 4 11. *ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ ἀεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὡραῖα θυσίαν ἐποίει τῇ θεῷ.* An. V 3 9. Yet when the verb was negatived it seemed to make little or no difference which was used. For doubtless the conception was that "not—at any time" was essentially the same as "not—for all future time or throughout the future." This is illustrated in the following.

φέρετε, τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ. Hdt. VI 12. *σύ τε τοῦ λοιποῦ λόγους ἔχων τοιούσδε μὴ ἐπιφαίνεο Ἀθηναίοισι.* Hdt. VIII 143. *ὡς δ' ἐκεῖ ἐγένετο, πυθόμενοι οἱ βοιώταρχοι ὅτι θύοι, πέμψαντες ἱππέας τοῦ τε λοιποῦ εἶπαν μὴ θύειν.* Hell. III 4 4. *τοσαῦτα τοῦ κήρυκος εἰπόντος οἱ Ἀθηναῖοι πέμψαντες παρὰ τοὺς Βοιωτοὺς ἑαυτῶν κήρυκα τοῦ μὲν ἱεροῦ οὔτε ἀδικῆσαι ἔφασαν οὐδὲν οὔτε τοῦ λοιποῦ ἑκόντες βλάψειν.* Thuc. IV 98 1. cf. Hdt. I 11, An. V 7 34, Hell. II 3 29, V 3 12.

With the above compare the following. *ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελεῖν καὶ ὁμήρους δοῦναι, τούς τε ἐπιδημιουργοὺς ἐκπέμπειν καὶ τὸ λοιπὸν μὴ δέχεσθαι οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον.* Thuc. I 56 2. *ξυμμάχους δὲ οὐδέποτε τὸ λοιπὸν ἐπαξόμεθα οὐδὲ διαλλακτάς.* Thuc. IV 64 4. *καὶ τὸ λοιπὸν ξυμμάχους μὴ ποιεῖσθαι, ὥσπερ εἰώθαμεν.* Thuc. VI 13 2. *καὶ τὸ λοιπὸν προεῖπον μήτε ἐναποθνῄσκειν ἐν τῇ νήσῳ μήτε ἐντίκτειν, ἀλλ' ἐς τὴν Ῥηνείαν διακομίζεσθαι.* Thuc. III 104 2. cf. III 71 1, V 32 5, VII 60 2.

It is this interchange of the two forms of expression when the negative is present that may account for the genitive in the following two instances, in which, though the

negative is absent, the meaning of the words is "for the future", not "at any or some time in the future." This is effected by the word, λοιπός "rest, remainder," a word of measure, and the context. The passages are these: ἔνθα τοῦ λοιποῦ διαιτᾶτο ἔχων οὐδὲν βίαιον. Hdt. III 15. τοῦ δὲ λοιποῦ χρόνου ἐβούλετο τριώβολον διδόναι, ἕως ἂν βασιλέα ἐπέρηται. Thuc. VIII 29 1. In Hdt. III 15 the verb, διαιτάομαι "live," containing so strong an element of duration, limits to extent of time a temporal expression of which a word of measure is a part. The second example, though somewhat different in that χρόνου is expressed, should be classed here because of the close likeness in meaning. But, though the noun is expressed and the case is genitive, the attributive and the ἕως clause seem to indicate clearly that the meaning is "for the future until."

Thus it is seen that the crossing of the genitive and accusative cases, if such it may be called, is quite limited in its extent. Examples of other words which have a hint of it, yet are by no means certain, are here omitted and will be examined as they are met with in the separate discussion of the cases.

It is also apparent that the line between the dative and accusative is not always strictly drawn. For this is seen not only in such petrified accusative forms as αὐτῆμαρ, σήμερον and the like, but also in the Herodotean phrases of which the prominent elements are a demonstrative and αὐτός depending on χρόνος. In these it is difficult to perceive a distinction, since the use of the accusative resembles so closely the dating function of the dative. The most striking examples of this are the following:

Τοῦτο μέν σφι πέμψασι ἐς Δελφοὺς χορὸν νεηνιέων ἑκατὸν δύο μοῦνοι τούτων ἀπενόστησαν, τοὺς δὲ ὀκτώ τε καὶ ἐνενήκοντα αὐτῶν λοιμὸς ὑπολαβὼν ἀπήνεικε· τοῦτο δὲ ἐν τῇ πόλι τὸν αὐτὸν τοῦτον χρόνον, ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα διδασκομένοισι ἐνέπεσε ἡ στέγη, ὥστε ἀπ' ἑκατὸν καὶ εἴκοσι παίδων εἷς μοῦνος ἀπέφυγε. Hdt. VI 27. Ζαγλαῖοι γὰρ οἱ ἀπὸ Σικελίης τὸν αὐτὸν χρόνον τοῦτον πέμποντες ἐς τὴν Ἰωνίην ἀγγέλους ἐπεκαλέοντο τοὺς Ἴωνας ἐς Καλὴν ἀκτήν. Hdt. VI

22. τυχεῖν ἐν Σούσοισι τοῖσι Μεμνονίοισι ἐόντας ἑτέρου πρήγματος εἵνεκα ἀγγέλους Ἀθηναίων, . . . Ἀργείους δὲ τὸν αὐτὸν τοῦτον χρόνον πέμψαντας καὶ τούτους ἐς Σοῦσα ἀγγέλους εἰρωτᾶν Ἀρτοξέρξην κτλ. Hdt. VII 151. τὸν δὲ αὐτὸν τοῦτον χρόνον Θήρας . . . ἔστελλε ἐς ἀποικίην ἐκ Λακεδαίμονος. Hdt. IV 147. ὁ γὰρ Ἰστιαῖος τύραννος ἦν Μιλήτου καὶ ἐτύγχανε τοῦτον τὸν χρόνον ἐὼν ἐν Σούσοισι, ὅτε οἱ Νάξιοι ἦλθον, ξεῖνοι πρὶν ἐόντες τῷ Ἰστιαίῳ. Hdt. V 30.

The factors that produce the impression that extent of time is not the relation expressed are first, the modifying words which are so usual in phrases that date, because they are by their meaning so well adapted for that purpose, and second, the verbs upon which the phrases depend. In the first passage, Hdt. VI 27, it is impossible to conceive that the roof was falling on the children at home throughout the time that the youths at Delphi were being carried off by the plague. Just as ἐμπίπτω does not express continuance, so the same is true of πέμπω and στέλλω of the next three, VI 22, VII 151, VI 147. The last example does not illustrate the point in question so well as the others, because the verbal expression may be just another way of saying "he was staying or living etc."; yet the following ὅτε clause apparently indicates that the time of duration was not in the mind of the writer but a desire to date. Here again as in the case of the same author's use of the genitive of ἡμέρα (see p. 32) there may be a dialectic difference in idiom or a preference for a phrase that had become stereotyped through his own employment of it.

It is difficult to parallel these expressions with a dative of the same because Herodotus does not employ that case with these phrases, nor do the other authors drawn from in this study. The only two resembling them that can be cited are τῷ αὐτῷ χρόνῳ, Hell. I 2 18 (see p. 33), and the following, Hell. II 3 15, τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν· ἐπεὶ δὲ αὐτὸς μὲν προπετὴς ἦν ἐπὶ τὸ πολλοὺς ἀποκτείνειν κτλ. But this is not so good as the former. For we should almost expect an accusative when we compare it with An. VI 1 18, τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς

νικώσης ἔπραττον πάντα οἱ στρατηγοί. But if the notion of duration was in the thought of the writer, it was crowded out by the contrasted idea already in mind, with which he begins the following sentence and which is used to date. Accordingly he substitutes the case that dates in order to get a more perfect balance.

From the various indications it can hardly be doubted that a classification according to the inflectional ending does not result in a functional classification of which each part is entirely exclusive of the other two. The greatest overlapping is with the genitive and dative, with the former having the meaning of the latter more often than the latter that of the former. That they overlap in this way is not surprising considering the comparatively small difference in meaning that exists between them. The relation of the genitive to the accusative in this particular is of a different sort; for the cases of a genitive expressing extent of time are certainly rare, but, if it is fair to draw any inference from the use of *τοῦ λοιποῦ* and *τὸ λοιπόν*, it is possible at least that the presence of a negatived verb upon which the genitive depends did not under most circumstances call forth in the mind an interpretation essentially different from that which an accusative in the same place would have done. And finally, though in the great majority of cases there is a well marked distinction between the dative and accusative temporal constructions, in Herodotus there are some pretty definite instances of the accusative construction—limited to be sure to one or two phrases—which in their meaning do not appear to differ from the signification usually assigned to the dative. So it is all along the line, a crossing more or less in case meaning, a fact which makes us hesitate to depend entirely on the case ending for the meaning of the construction. And yet, what is the explanation of these irregularities and these various facts that have been gleaned from the different classifications? The answer to this as well as the greater question, which contains it, the one with regard to the factors that determine the meaning of the case

construction of words of time, seems to lie in the meaning of the word itself, the context,* and the inflectional ending. A satisfactory answer to this larger question demands a separate study of each case, and since the point has now been reached at which that may be entered upon, we shall begin with the accusative because its problems are perhaps the simplest and most readily solved.

* The term context is meant to apply not only to the words of the particular sentence to which the temporal expression belongs, but also the sentences which precede and follow, with special attention to the meaning of the modifiers of the temporal noun, the meaning of the verb, and any other expression of time in the same sentence or those contiguous to it.

II. THE ACCUSATIVE.

It will be admitted that the usual meaning of the accusative of nouns of a temporal connotation is extent of time. The question is, Does this meaning reside wholly in the case?

The first point to be observed and one which is of primary importance in determining the meaning of the construction is, that all words to be dealt with in the accusative expressing a temporal relation without the aid of a preposition primarily denote time. This fact must be continually kept in mind, not only here, but also in dealing with the same words in the other cases, as it has not been deemed necessary to mention it in each particular instance discussed. Thus at the very beginning we come upon an important factor, and that it gives material aid in determining the meaning of the construction goes without saying, since it is easy to see that a word denoting instrument or quality or agent could not possibly express any of the relations of time.

It has been stated before that the accusative is found with and without modifying words, but the great number of instances are with some modifier or other. These two classes will be considered separately. Looking first at the class which has the modifiers and so contains an element which may assist in ascertaining the meaning, we may subdivide these modifying words according as they do or do not aid in expressing the idea of extent.

The modifiers that aid in expressing extent are *πολύς, συχνός, ὀλίγος, δηρός, ὅλος, πᾶς, πρόπας, ἅπας, τοσοῦτος, ὅσος ὁπόσος, τόσος, πλείων, πλεῖστος, διπλάσιος, ἄλλος* "rest," *λοιπός, οὐδείς, τὶς.*

The modifiers that do not aid in expressing extent are an ordinal numeral, *οὗτος, ἐκεῖνος, αὐτός, ἄλλος* "next," *ὑστεραῖος, ὕστερος, πρότερος, παρών, ἐπιών, παρελθών, προκείμενος, εἰρημένος, ἕκαστος, ὁ-ἡ-τό, τήμερον, πρόσθεν, ἔμπροσθεν, νῦν, ἔπειτα, πρὸ τοῦ, ἀπὸ τούτου.*

The result is that all the words expressing measure are in one list and all those that do not are in the other. Since in these words of measure there is a second factor aiding in expressing the idea of extent of time, it is to this class of phrases that consideration will be given first. But helpful as such words are they do not exclude other meanings; for words of measure are employed where plainly extent of time is not intended, as in the genitive. Therefore, we must look to that which after the modifying word is next in degree of relationship, namely, the verb. There are found, of course, verbs of a great variety of meanings, but the great majority of them have an element in common, that of time necessary for the performance of the act or realization of the state; or in other words, there is in them the idea of continuance in varying degrees of distinctness. A smaller number consists of those of a colorless character, which, though neither excluding nor including the above idea, are furnished by the context with abundant indication of the idea of continuance. At any rate, none belong to the class of verbs which express instantaneous action, such as to arrive, to hit, etc. By reason of the varying character of these verbs they will be divided into three classes.

1. Verbs which clearly contain the element of continuance and need no explanation.

ἄεσα, Od. 19 342.

ἄημι, imp. Od. 12 325.

ἀλάομαι, pres. Od. 11 160.

ἀντέχω, pres. Hdt. VIII 68*β*, 140*α*; imp. Thuc. II 65 12, IV 35 4, 44 1, VII 34 4; aor. VIII 95 5.

βιόω, aor. Hdt. IX 10.

γηράσκω, pres. Od. 4 210.

δαίνυμαι, imp. Il. 1 602, Od. 19 425.

δακρύω, imp. An. I 3 2.

δηόω, imp. Thuc. IV 54 4, 130 1.

διαιτάομαι, aor. Thuc. VII 87 3.

διαλέγομαι, aor. An. II 5 42.

διαμένω, pres. Hell. VI 3 7.

διαπορεύομαι, imp. Hell. III 4 12.

διατελέω, (with suppl. part.) pres. Hdt. II 19, IV 28; aor. Thuc. VII 38 3, An. IV 3 2.

ἐέλδομαι, pres. Il. 14 269, 276, Od. 5 210, 219, 23 6.

ἐμμένω, aor. Thuc. II 2 1, 19 2, 23 3, 57 2, VIII 31 4.

ἐνοικέω, pres. Thuc. III 68 3.

ἐπιβιόω, imp. Thuc. II 65 6.

ἐργάζομαι, imp. Thuc. IV 69 3.

ἐσθίω, pres. Hdt. II 68.

ζάω, pres. Hdt. III 22 (3), An. I 9 11.

ἧμαι, imp. Od. 9 162, 557, 10 184, 468, 477, 12 30.

ἡσυχάζω, pres. Thuc. III 68 1; imp. Thuc. III 107 3, VIII 44 4; fut. Thuc. II 84 2.

ἰαύω, imp. Il. 9 325.

καταμένω, aor. Hell. IV 6 13, VI 5 20.

κλαίω, pres. Od. 4 544; imp. Od. 24 64.

μάρναμαι, imp. Il. 18 453, Od. 24 41.

μάχομαι, pres. Il. 19 163, An. VII 8 19; imp. Thuc. VII 78 7, Hell. I 3 6.

μένω, pres. Il. 2 292, Od. 15 455, Hdt. IV 201, An. V 1 12; imp. Od. 19 199; aor. Od. 6 295, 9 138, Hdt. VII 173, Thuc. II 101 6, IV 6 2, VII 50 5, VIII 28 1, 71 3, 99 1, An. I 2 6, 2 9, 2 10, 2 11, 2 14, 2 19, 2 20, 3 1, 4 2, 4 7, 4 11, 4 19, 5 4, II 3 17, 5 1, III 4 31, IV 7 18, 8 22, V 3 3, 5 5, VI 1 17, 6 38, Hell. I 1 20, 2 2, 4 23, VII 1 22.

μίμνω, pres. Il. 12 133, Od. 15 545.

ναυμαχέω, aor. Hell. I 6 33.

ὀδύρομαι, imp. Il. 24 714.

οἰκέω, pres. Hdt. IV 157, Thuc. V 112 2; imp. Hdt. II 140, IV 158, VII 94; aor. Thuc. VI 4 2.

οἰκοδομέω, pres. Hdt. I 21; imp. Hdt. II 125.

παραμένω, pres. Hdt. III 57; aor. Thuc. III 87 2.

περιμένω, imp. An. II 4 1.

πλανάομαι, imp. Thuc. II 102 6.

πλέω, imp. Od. 5 278, 7 267, An. VI 2 1; fut. Hdt. II 29.

πολεμέω, pres. Hdt. VIII 140β, Hell. II 4 21, VII 1 10; imp. Hdt. I 18 (2).

πολιορκέω, imp. Hdt. V 34, 72, Thuc. VI 7 2; aor. Hdt. I 86, V 65, VI 135.

πορεύομαι, pres. An. V 5 3, Hell. III 4 21; imp. Hdt. VII 217.

ποτιδέγμενος, Od. 2 205, 21 156.

προσμένω, pres. Hdt. I 199; aor. Hdt. VIII 4.

πτολεμίζω, fut. Il. 2 328.

πωλέομαι, pres. Od. 2 55, 17 534.

ῥέω, pres. Hdt. II 149.

σιτέομαι, pres. Hdt. I 94.

στρατοπεδεύομαι, aor. Hdt. IV 89.

συμμένω, fut. Hell. VII 1 2; aor. Thuc. I 18 3, IV 74 4.

τρέφω, pres. Hdt. I 192; imp. Thuc. III 52 3; perf. Hell. II 3 24.

ὑπομένω, aor. Hell. V 1 8, Thuc. II 92 1.

φρουρέω, pres. Hdt. IX 106, aor. Hdt. II 30, IV 133.

2. The second group is made up of verbs each of which possesses several meanings. Since not all of these meanings have to an equal degree the idea of duration, there is given with the instances cited the particular meaning employed, which contains as strong an element of continuance as those of the verbs in the preceding group.

ἄγω (καὶ φέρω), imp. Hell. III 2 30.

ἀκροβολίζομαι, to skirmish, aor. Thuc. IV 34 1.

ἀναπειράομαι, to drill, to practice (intr.) imp. Thuc. VII 51 2.

ἁρπάζω, to plunder, imp. Hell. IV 3 22.

διαρκέω, to hold out, to endure, aor. Hell. V 3 21.

εἶμι, to go, to march, imp. Hdt. IV 123.

ἔλπομαι, to hope, pres. Il. 24 491.

ἐπέχω, to wait, to delay, aor. Hdt. I 132, V 16, 89 (2), VI 102, VIII 113, Thuc. IV 31 1, 124 4, An. III 4 36, Hell. I 6 6.

ἐπιτρέχω, to run after, to hasten after, aor. Il. 23 418.

ἐρύκω, to detain (a guest), pres. Od. 4 594; fut. Od. 15 68; aor. Il. 6 217, Od. 17 515.

ἔχω, to detain (a guest), imp. Od. 4 360, 17 515; to have as wife, fut. Od. 6 281; to occupy (to have in possession), pres. Thuc. VI 2 5; imp. Hell. IV 4 15.

καθέζομαι, to sit, pres. An. V 8 14.

καταδαρθάνω, to sleep, aor. Thuc. VI 61 2.

κατέχω, to detain, imp. Hdt. V 106, VI 128; to wait, aor. Hdt. VIII 114.

κεῖμαι, to lie, to remain, imp. Od. 9 75, 10 143.

μιμνήσκομαι, to remember, pres. Od. 15 54; perf. Od. 4 592, 8 431.

παίζω, to play (a game), pres. Hdt. I 94.

παρασκευάζομαι, to make preparation, imp. Thuc. I 31 1, VIII 103 2.

περιάγω, to carry about, pres. Hdt. IV 73.

περίειμι, to survive, to remain alive, imp. Hdt. IX 63.

πλάζομαι, to be driven hither and thither, imp. Od. 6 389.

προσκαθίζομαι, to besiege, pres. Hell. I 5 21.

προσφέρομαι, to bear down upon (of a ship), pres. Thuc. VII 70 5.

συνοικέω, to live with (a wife), fut. Hdt. IX 111.

ταριχεύω, to pickle, pres. Hdt. II 86, 88.

φέρομαι, to be borne along, imp. Il. 1 592.

φιλέω, to entertain (a guest), imp. Od. 10 14.

χειμάζει, it is storming, imp. Hdt. VII 191.

χέω, to throw up a mound, imp. Thuc. II 75 3.

χράομαι, to make use of, pres. Thuc. V 47 6.

A few examples from the above groups will suffice to show that there is little left for the case ending to do, when added to a noun of time modified by a word of measure and dependent on a verb expressing duration.

οὐ γὰρ οἷοί τε πολλὸν χρόνον εἰσί τοι ἀντέχειν οἱ Ἕλληνες. Hdt. VIII 68β. πολλόν excludes the thought of a point in time, and the meaning of the verb that of a limit within which the action of the verb may occur.

> ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
> δαίνυντ' κτλ.—Il. 1 601–2.

πρόπαν with its meaning of extent, because of its dependence on ἦμαρ, is reenforced by the meaning and the tense of the verb, and also by the prepositional phrase. All taken

together make absolutely certain the idea of extent of time.—*ἐδήουν τὴν γῆν ἡμέρας μάλιστα ἑπτά.* Thuc. IV 54 4. The cardinal numeral expresses the measure or number of the days during which the action continues, not the time within which it takes place and is completed, an idea which cannot be expressed by this form of the verb.—*ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά.* An. I 2 6. Is it possible to find better examples than these with *μένω*, a verb which under all conditions must express duration? No other meaning can be conceived for the temporal construction accompanying it than that of extent.—*ἐνταῦθα δὲ Ἀγασίας ὁ Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους.* An. VII 8 19. *Ἀθηναίων δὲ οἱ λοιποὶ τὰ αὐτὰ φρονήσαντες ἐπολιόρκεον αὐτοὺς ἡμέρας δύο.* Hdt. V 72. *καὶ τὴν μὲν ἄλλην ἡμέραν οἱ στρατιῶται καὶ σκεύη ἐκ τῶν κωμῶν καὶ σῖτον ἥρπαζον.* Hell. IV 5 22.

> *ἀλλ' ἤ τοι κεῖνός γε σέθεν ζώοντος ἀκούων*
> *χαίρει τ' ἐν θυμῷ ἐπί τ' ἔλπεται ἤματα πάντα*
> *ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα.*—Il. 24 490–2.

χειρωσάμενοι δὲ τὴν Ἐρετρίαν καὶ ἐπισχόντες ὀλίγας ἡμέρας ἔπλεον ἐς τὴν Ἀττικήν. Hdt. VI 102. *καὶ τὸ μὲν λοιπὸν θέρος καὶ τὸν ἐπιόντα χειμῶνα ὑπὸ τοῦ Δυσίππου καὶ τῶν περὶ αὐτὸν ἐφέρετο καὶ ἤγετο ἡ τῶν Ἠλείων χώρα.* Hell. III 2 30. *ἢν δὲ πλέονα βούλωνται χρόνον τῇ στρατιᾷ χρῆσθαι, ἡ πόλις ἡ μεταπεμψαμένη διδότω σῖτον κτλ.* Thuc. V 47 6. *καὶ ἐς τὴν ναυμαχίαν πέντε ἡμέρας παρεσκευάζοντο.* Thuc. VIII 103 2. *κατὰ ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτω ἔχουσαν οἱ Πέρσαι τὸν Ἀσωπὸν διαβάντες ἐπορεύοντο πᾶσαν τὴν νύκτα.* Hdt. VII 217. *οὕτω μὲν δὴ τοὺς ὀκτὼ μῆνας διατελέει χειμὼν ἐών.* Hdt. IV 28. *μετὰ ταῦτα οὐ πολλόν τινα χρόνον βιοὺς ἀπέθανε.* Hdt. IX 10. *τὰς οὖν ναῦς ἐπλήρουν καὶ ἀνεπειρῶντο ἡμέρας ὅσαι αὐτοῖς ἐδόκουν ἱκαναὶ εἶναι.* Thuc. VII 51 2. The *ὅσαι* of the relative clause takes the place of a word of measure modifying the noun directly.

3. The third group consists of verbs which, though more or less vague in expressing the idea of duration, are abundantly assisted by the context, which leaves no doubt that continuance is a prominent element.

ἀμύνομαι, pres. Hdt. IX 102; imp. Thuc. I 137 4.

ἀναπαύω, aor. Hell. IV 5 8.

ἀνιάω, fut. Od. 2 115.

ἀνδάνω, imp. Hdt. VIII 29.

ἀντερείδω, imp. Hell. V 2 5.

ἀντιποιέομαι, imp. An. V 2 11.

ἄπειμι, pres. Od. 19 169.

ἀπέχομαι, pres. Il. 14 206, 305, Hdt. VII 13; aor. Thuc. VII 40 4.

ἀποδημέω, pres. Hdt. IV 152.

ἀποίχομαι, pres. Od. 21 70.

ἀπολαύω, pres. Thuc. VII 27 4.

ἀποκρούομαι, aor. Thuc. IV 115 1.

ἀρρωστέω, imp. Hell. V 4 58.

ἄρχω, pres. Thuc. II 2 1; imp. Hdt. I 18; aor. Hdt. I 7, 86, 102, II 159, IV 1, 159, V 48.

ἀφίστημι, 2 perf. Thuc. VI 10 5.

βασιλεύω, aor. Hdt. I 14, 16, 25, 102, 106, 214, II 127 (2), 139, 157, III 10, 14, 66, 67, VII 4.

βοηθέω, imp. An. VII 4 19.

βουλεύομαι, pres. Thuc. I 86 4; aor. Hdt. I 164.

γίγνομαι: *ἀφόρητος γίνεται*, Hdt. IV 28; *λύκος γίνεται* Hdt. IV 105; *γίγνεσθαι τὴν ἐπίστασιν*, An. II 4 26; *ἄσιτος γενέσθαι*, Hell. V 1 14; *ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο*, Thuc. II 57 2; *ὅτι δέοι γενέσθαι αὐτὸν (τὸν πόλεμον)*, Thuc. V 26 4; *ἐγένετο Μεσσήνη Λοκρῶν*, Thuc. V 5 1; *ὁ πρῶτος πόλεμος γενόμενος*, Thuc. V 24 2; *ἡ ἀνάβασις ἐγένετο καὶ κατάβασις*, An. IV 1 10; *γεγονώς*, Hdt. I 119, III 50.

δέω, plup. Il. 5 387.

εἰμί: *ἔσται φύλοπις*, Il. 19 157; *ἔνδον ὄντας*, Hell. VI 4 36; *ἐνθάδ' ἐόντες*, Il. 2 343; *ἔμπεδον ἦεν*, Il. 12 9; *ἦεν ἄπυστος μύθων*, Od. 4 675; *ἀμφὶς ἔσεσθον φυλόπιδος*, Od. 16 267; *ἀμφὶς ἐόντα*, Od. 19 221, 24 218; *ἀθανάτους καὶ ἀγήρως εἶναι*, Il. 8 539, Od. 7 94; *πάις εἴην*, Il. 13 826; *καταφείη καὶ ὄνειδος ἔσσομαι*, Il. 16 498; *φίλον ἔμμεναι*, Od. 24 25; *ἐν τῇ Ἀττικῇ ὄντων*, Thuc. II 47 3; *ἦσαν ἐν τῇ γῇ*, Thuc. II 57 1; *ἦν περὶ Δεκέλειαν*, Thuc. VIII 5 3; *εἶναι τὰς σπονδάς*, Thuc. V 18 3; *ξύμμαχοι ἔσονται (εἶναι)*,

Thuc. V 23 1, 47 3, 79 1; *ἀνὴρ δόκιμος ἐών*, Hdt. III 75; *διαφόρους εἶναι*, Hdt. VI 52; *ἦν ταῦτα*, Hdt. VIII 100; *ἦν ἔλασσον* (*τὸ φῦμα*), Hdt. III 133; *σύνοικοι ἐόντες*, Hdt. VII 73; *τυφλὸν εἶναι*, Hdt. II 111; *ψύχεά ἐστι*, Hdt. IV 28; *ἐπιμειξίαι ἦσαν*, Thuc. V 35 2.

εἴργω, pres. Hell. I 1 35.

ἐκλείπω, aor. Thuc. III 87 1.

ἑλινύω, imp. Hdt. VIII 71; aor. Hdt. VII 56.

ἐντείνω, perf. pass. Hdt. II 173.

ἐπαναβάλλομαι, aor. Hdt. I 91.

ἐρύκω, pres. Od. 17 408.

ἔρχομαι, aor. An. VI 6 38.

ἐφίστημι, aor. An. II 4 26.

εὐχετάομαι, pres. Od. 8 467.

ἔχειν πόλεμον, fut. Il. 24 670.

θαλασσεύω, pres. Thuc. VII 12 3.

ἱερόω, perf. Thuc. II 2 1.

ἱκετεύω, imp. Hdt. III 48.

ἰσχύω, aor. Thuc. III 104 2.

κρατέω, aor. Thuc. I 13 6, 117 1.

κρύπτω, aor. Hdt. II 86.

οἰκοφθορέω, aor. Hdt. VIII 142.

παρθενεύομαι, Hdt. III 124 (2).

πάσχω, pres. Il. 3 157; fut. Hdt. II 13.

πιέζω, aor. Hell. II 3 41.

πίπτω, pres. Il. 19 227.

ποιέω, imp. Hell. II 1 24.

σπονδὰς ποιεῖσθαι, aor. Thuc. III 114 3, IV 21 3, V 41 2, 47 1.

προίστημι, 2 aor. Thuc. II 65 5.

προσβάλλω, imp. Hell. VI 5 32.

προτίθημι, pres. Hdt. V 8.

σπένδομαι, pres. Thuc. V 60 1; aor. Hdt. VII 148, Thuc. II 73 1, IV 63 1, VI 7 1.

στασιάζω, aor. Thuc. I 24 4.

συμπολιτεύω, aor. Thuc. VI 4 1.

σύνειμι, pres. Hdt. IV 9.

συρμαΐζω, pres. Hdt. II 77.

τέρπομαι, pres. Od. 6 46; imp. Il. 21 45.

τυραννεύω, imp. Hdt. I 163; aor. Hdt. VII 154, 155, Thuc. VI 59 4.

ὑφίστημι, aor. Thuc. IV 54 2.

φεύγω, to be an exile, pres. Thuc. V 26 5; to shun, imp. Hdt. VI 123.

φονεύω, imp. Thuc. III 81 4.

φωνέω, imp. Hdt. I 85.

χηρεύω, pres. Od. 9 124.

ὑπόβρυχα θῆκε, Od. 5 319.

ἐκ θυμοῦ πεσέειν, Il. 23 595.

τιθέναι ἀθάνατον καὶ ἀγήραον, fut. Od. 5 136, 7 257, 23 336.

χάριν ἰδέω, Il. 14 235.

Some illustrations will make this class clearer.

ἀλλ' οὐδὲν γὰρ μέγα ἀπ' αὐτοῦ ἄλλο ἔργον ἐγένετο βασιλεύσαντος δυῶν δέοντα τεσσεράκοντα ἔτεα. Hdt. I 14. "To be (a) king" is rather colorless. But add to it a temporal phrase with a word of measure in it, and at once the idea of continuance comes forward.—*ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, ὥστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς τοὔμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα.* An. VI 6 38. *ἐλθεῖν* may often be devoid of any notion of duration, as the first one in the sentence seems to be; but the second takes on from the context an entirely different meaning. We have a preparation for it in the setting. The army has been moving straight ahead, but has met with neither booty nor forage; so they determined to turn sharp around and go back one day and night. The participle, *ὑποστρέψαντας*, and the adverb, *τοὔμπαλιν*, coupled with the situation described in the first clause leave no doubt that *ἐλθεῖν* is equivalent to *πορεύεσθαι* and means "to march."—*ὅσον μὲν γὰρ χρόνον εἶχον τὰ ἀγάλματα ἐν τῇ χώρῃ, ἐπιτελέειν τὰ συνέθεντο.* Hdt. V 84. The *ἐν τῇ χώρῃ* gives a more specialized meaning to the verb than is connoted by the English "to have," and coupled with the temporal phrase containing a word of measure and the

imperfect tense, duration is quite certain.—ταῦτα δὲ ποιήσαντες ταριχεύουσι λίτρῳ, κρύψαντες ἡμέρας ἑβδομήκοντα. Hdt. II 86. κρύψαντες must be interpreted in the light of the context. Herodotus is describing the process of embalming as employed by the Egyptians. One part of it was the pickling of the body in λίτρον. κρύψαντες with the accompanying temporal phrase then means concealing or keeping the body in this solution for seventy days, thus compelling but one interpretation, extent of time.—ἐξῆν γὰρ αὐτοῖς, εἰ τούτου γ' ἐδέοντο, καὶ μηδένα λιπεῖν ὀλίγον ἔτι χρόνον τῷ λιμῷ πιέσαντας. Hell. II 3 41. That πιέσαντας denotes continuance is apparent from the presence of ἔτι with ὀλίγον χρόνον.—συρμαΐζουσι τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἑκάστου, ἐμέτοισι θηρώμενοι τὴν ὑγιείην καὶ κλύσμασι κτλ. Hdt. II 77. The adverb immediately following the temporal expression gives abundant evidence that the action of the verb is a repeated one and continues for three days at a time.—ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων οἳ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. An. V 2 11. The πάντα in the temporal phrase and the imperfect tense of the verb decide unmistakably for the existence of continuance in the verb and the meaning of extent of time for the construction. —ὥστε χρὴ σκοπεῖν τινα αὐτὰ καὶ μὴ μετεώρῳ τῇ πόλει ἀξιοῦν κινδυνεύειν καὶ ἀρχῆς ἄλλης ὀρέγεσθαι πρὶν ἣν ἔχομεν βεβαιωσώμεθα, εἰ Χαλκιδῆς γε οἱ ἐπὶ Θρᾴκης, ἔτη τοσαῦτα ἀφεστῶτες ἡμῶν, ἔτι ἀχειρωτοί εἰσι καὶ ἄλλοι τινὲς κατὰ τὰς ἠπείρους ἐνδοιαστῶς ἀκροῶνται. Thuc. VI 10 5. The second perfect with the force of a present, "being in a state of revolt," together with τοσαῦτα ἔτη gives with distinctness the notion of duration.—λέγονται γὰρ ὑπὸ Σκυθέων καὶ Ἑλλήνων τῶν ἐν τῇ Σκυθικῇ κατοικημένων ὡς ἔτεος ἑκάστου ἅπαξ τῶν Νευρῶν ἕκαστος λύκος γίνεται ἡμέρας ὀλίγας καὶ αὖτις ὀπίσω ἐς ὡυτὸ κατίσταται. Hdt. IV 105. γίνεται not only means "to become," but also has the additional notion of "to be," which modified by ὀλίγας ἡμέρας indicates duration. —διὰ γὰρ τὸ στεινὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις. An. IV 1 10. The verbal idea is not so much in the verb as it is in the subject; and the same

thought might have been expressed by *ἀνέβησαν καὶ κατέβησαν*. The verbal idea in the nouns, "going up, going down," which is plainly the meaning from the context, implies the duration which is definitely expressed in the temporal phrase with the word of measure.—*ὅσον δὲ χρόνον οἵ τε Πελοποννήσιοι ἦσαν ἐν τῇ γῇ τῇ Ἀθηναίων καὶ οἱ Ἀθηναῖοι ἐστράτευον ἐπὶ τῶν νεῶν, ἡ νόσος ἔν τε τῇ στρατιᾷ τοὺς Ἀθηναίους ἔφθειρε κτλ.* Thuc. II 57 1. The predicate, *ἐν τῇ γῇ*, and *ὅσον χρόνον* give to *ἦσαν* the force of *ἔμειναν*.

> *εἰ γὰρ ἐγὼν οὕτω γε Διὸς πάις αἰγιόχοιο*
> *εἴην ἤματα πάντα.*—Il. 13 825–6.

Nothing could be more colorless than *πάις—εἴην*, yet the meaning of the combination when joined with *ἤματα πάντα* "forever," contains the element of duration.—*δέκα μὲν δὴ ἔτεα εἶναί μιν τυφλόν, ἐνδεκάτῳ δὲ ἔτεϊ κτλ.* Hdt. II 111. This is another something like the preceding. *τυφλὸν εἶναι* is here a state of being and in itself denotes the continuance limited in the *δέκα ἔτη.—ὁ δ' ἐπεὶ τοῦτο ἤκουσε, θέσθαι κελεύσας τὰ ὅπλα καὶ ὀλίγον χρόνον ἀναπαύσας, ἀπῆγε πάλιν τὸ στράτευμα ἐπὶ τὸ Ἥραιον.* Hell. IV 5 8. *ἀναπαύσας* in this passage means "to cause to halt." The temporal phrase is not dependent on the idea of causation but upon its result, the being in a state of rest, which of itself expresses duration, and if in addition it is taken with *ὀλίγον χρόνον*, it is still more evident.—*καὶ ὁ Ἄγις δεξάμενος τοὺς λόγους αὐτός, καὶ οὐ μετὰ τῶν πλειόνων οὐδὲ αὐτὸς βουλευσάμενος ἀλλ' ἢ ἑνὶ ἀνδρὶ κοινώσας τῶν ἐν τέλει ξυστρατευομένων, σπένδεται τέσσαρας μῆνας.* Thuc. V 60 1. *σπένδομαι* is somewhat like the verb, *ἀναπαύω*, Hell. IV 5 8, in that the temporal phrase does not depend upon the idea of making in "to make a truce," but upon that of the truce, as if it were "he makes a truce lasting four months." Yet it is quite probable that the case of the temporal phrase under such circumstances is of more importance than in the other instances cited, because if the genitive of the same phrase were used we should doubtless be forced to consider it as depending on the causative part of the verb.

In the same manner the rest might be explained. The notion of duration is plain enough, when the context and the meaning of the verb do not exclude it, and there is added a temporal phrase denoting measure. The whole setting tends to give the verbal idea this or that turn, and in all the examples studied, though many of the component parts of the sentence may be neutral, there are none that are not consonant with the idea of extent.

Given then a noun whose primary meaning is that of time, a modifier expressing measure, a verb denoting continuance, which may or may not be in a tense of the same character, with here and there the addition of another element indicative of duration, we are limited to but one interpretation of the whole, namely, that of extent of time, and that without resorting to the inflectional ending. But this is not saying that the case ending has no weight at all. It naturally does aid, inasmuch as the accusative case is regularly accompanied by the notion of extent. The attributive word of measure excludes all possibility of considering the period of time designated as a point in time. And such an attributive, though not in itself debarring the idea of a period of time within the limits of which an action takes place, yet in connection with a verb denoting continuance does away with all likelihood of causing this notion to arise in the mind. For to anticipate a later discussion, the genitive of a temporal noun modified by a word of measure, when expressing the limits of the time within which an action is performed, depends upon verbs of momentary or completed action, or if upon one that denotes continuance, it is evident from the general context that continuance or repetition is not thought of.

Turning now to the second division of the modified nouns of time in the accusative, namely, to those that are modified by words that do not indicate measure, we see that the modifying words (see p. 43) are all of a more or less demonstrative character, pointing out a particular period. These cases must be examined more closely than the preceding, as an

important element in determining the meaning of the construction is not present. For in the former class it was found that the word of measure gave very material aid, but in this the modifying word is neutral. The aids upon which we have to rely in the present instance are the word itself, its number, and the context, in which the verb in general is most important. Since then by reason of the nature of the modifying word nothing may be gained from a further subdivision on that basis, a classification will be made according to the meaning of the verb along the same lines as before, but with some necessary additional sub-classes.

I. The first main class consists of verbs all of which plainly contain the element of duration. But since no assistance is forthcoming from the neutral modifier of the temporal noun, they cannot all limit the meaning of the phrase to extent of time. As a result they must be divided into sub-classes, one of which will contain those verbs capable in themselves of determining the meaning, another those which with the aid of the context are able to do so, and still a third, those verbs which, being neither aided by the context nor strong enough of themselves to limit the meaning, compel us to call upon the case ending to decide it.

1. The first subdivision is of verbs whose element of duration is so strong that when accompanied by a temporal phrase they exclude every meaning but that of extent of time.

διαγίγνομαι, aor. An. I 10 19, IV 5 5.

διαννκτερεύω, aor. Hell. V 4 3.

διατελέω, pres. (with suppl. part.) Hdt. V 86.

διαχειμάζω, imp. Thuc. VI 88 5.

διημερεύω, aor. Hdt. V 4 3.

ἐμμένω, aor. Thuc. III 1 2; fut. Thuc. IV 118 14.

μένω, pres. Hell. III 2 6; aor. Hdt. VIII 9, Thuc. V 65 5, An. III 4 1, 4 18, IV 3 8, V 4 22, Hell. I 1 14, IV 6 6.

οἰκέω, imp. Hdt. VI 86*a*.

περιμένω, pres. An. II 1 3; aor. Thuc. VII 74 1.

περιοικέω, imp. Hdt. V 58.

ὑπομένω, pres. Hdt. VI 51.

διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες. An. IV 5 5. ἐπεὶ δὲ εἰσῆλθον εἰς τὴν πόλιν, διενυκτέρευσαν μὲν ἐκείνην τὴν νύκτα παρὰ Χάρωνί τινι, καὶ τὴν ἐπιοῦσαν δὲ ἡμέραν διημέρευσαν. Hell. V 4 3. These verbs together with νυκτερεύω and διαχειμάζω are evidently followed by a double construction, since the noun that follows them is expressed in the verb and denotes the time spent as well. They are used alone with the same meaning. (cf. Thuc. VI 74 2, An. IV 4 11, 5 11, Hell. V 4 4.) ἐμμείναντες δὲ χρόνον οὗ εἶχον τὰ σιτία ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις. Thuc. III 1 2. The relative clause takes the place of a modifying word.—καὶ λέγει ὅτι ταύτην μὲν τὴν ἡμέραν περιμένοιεν αὐτούς. An. II 1 3.

2. The second sub-class is made up of verbs which denoting continuance themselves are aided by the plural number of the temporal phrase. With one exception, πενθέουσι Hdt. VI 58, they express repeated action indicated by the tense and the number of the noun of time. These factors taken together limit the meaning to extent of time. (cf. Hdt. I 186, p. 61.)

βόσκομαι, pres. Hdt. IX 93.
δαίνυμαι, pres. Hdt. III 18.
καταφοιτέω, pres. Hdt. VII 125.
πενθέω, pres. Hdt. VI 58.
πορεύομαι, pres. Hdt. IX 37.
φυλάττω, imp. An. VII 2 21.
χιλόω, imp. An. VII 2 21.

λειμών ἐστι ἐν τῷ προαστείῳ ἐπίπλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων, ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα τοὺς ἐν τέλεϊ ἑκάστους ἐόντας τῶν ἀστῶν, τὰς δὲ ἡμέρας δαίνυσθαι προσιόντα τὸν βουλόμενον. Hdt. III 18. καταφοιτέοντες γὰρ οἱ λέοντες τὰς νύκτας καὶ λείποντες τὰ σφέτερα ἤθεα ἄλλου μὲν οὐδενὸς ἅπτοντο οὔτε ὑποζυγίου οὔτε ἀνθρώπου, οἱ δὲ τὰς καμήλους ἐκεράϊζον μούνας. Hdt. VII 125. ἐπεὰν δὲ θάψωσι, ἀγορὴ δέκα ἡμερέων οὐκ ἵσταταί σφι οὐδ' ἀρχαιρεσίη συνίζει, ἀλλὰ πενθέουσι ταύτας τὰς ἡμέρας. Hdt. VI 58. This verb denoting continued not repeated action and the plural of the temporal phrase are almost conclusive evidence that the meaning is extent of time; but they do not altogether

exclude the meaning of the genitive, though it is probably true that the genitive plural of a word of time with a demonstrative pronoun is not used. But since the demonstrative pronoun stands for the numeral in the first of the sentence, this does not differ materially from the class of phrases with a word of measure.

3. The third sub-class consists of verbs which, though denoting continuance in themselves and with two exceptions being reenforced by the tense, are not strong enough to exclude the meanings of other constructions, and are not aided by anything in the context. Consequently we must fall back upon the case as the final deciding factor.

ἀντικαθέζομαι, pres. Thuc. I 30 4.

ἀντιστρατοπεδεύομαι, perf. Hell. VII 4 13.

δηόω, imp. Thuc. III 91 5.

ἐπαναχωρέω, imp. An. III 5 13.

ἐσθίω, imp. An. II 1 6.

ἡσυχάζω, imp. Thuc. II 81 8.

καθεύδω, imp. An. VI 3 21.

οἰκοδομέω, imp. Hdt. II 125.

ὁρτάζω, imp. Hdt. IX 7.

πολεμέω, pres. Thuc. V 56 4.

πολιορκέω, aor. Thuc. VIII 103 1.

πορεύομαι, pres. Hdt. VII 50, Thuc. IV 68 5; aor. An. IV 1 14.

ῥέω, pres. Hdt. II 25.

ὗει, Hdt. III 117, IV 28, 50.

φυλάττω, pres. An. IV 2 1, Thuc. VII 28 2.

χορεύω, pres. Hdt. I 191.

χωρέω, imp. Thuc. IV 103 1.

For example, the inflectional ending is necessary in determining the difference in the meaning of the following.

καὶ δειπνοποιησάμενος ἐχώρει τὴν νύκτα. Thuc. IV 103 1. *οὗτοι δὲ διὰ τῶν φυλάκων βιασάμενοι ἐχώρουν τῆς νυκτὸς ᾗ ἐδύνατο.* Thuc. VII 83 4.—*καὶ γὰρ οἱ ἀπὸ τῆς Ἐλευσῖνος κατὰ τὸ ξυγκείμενον τετρακισχίλιοι ὁπλῖται τῶν Ἀθηναίων καὶ ἱππῆς ἑξακόσιοι τὴν νύκτα πορευόμενοι παρῆσαν.* Thuc. IV 68 5. *ἐπεὶ δ' ἀπηγγέλθη ὅτι εἶησαν αἱ*

σπονδαί, παρήγγειλαν οἱ πολέμαρχοι δειπνήσαντας συνεσκευάσθαι πάντας, ὡς τῆς νυκτὸς πορευσομένους, ὅπως ἅμα τῇ ἡμέρᾳ πρὸς τὸν Κιθαιρῶνα ἀναβαίνοιεν. Hell. VI 4 25.—καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν ἐν τῇ Τανάγρᾳ ἐδῄουν καὶ ἐνηυλίσαντο. Thuc. III 91 5. ὅμως ἐκείνῃ τῇ ἡμέρᾳ τῶν μὲν συμμάχων ὡς ἀλκιμώτατοι ὄντες ἡγοῦντο. Hell. VII 4 30.—οἷς πᾶσι χρώμενοι κρέα ἕψοντες ἥσθιον ἐκείνην τὴν ἡμέραν. An. II 1 6. For all practical purposes either one of the other oblique cases would have expressed the idea in the writer's mind. But the accusative was chosen because by reason of its close connection with the notion of extent it best expressed the writer's point of view, namely, that at the meals during that day meat was the food.—τοῦ δὲ θέρεος ἡ χιὼν ἡ ἐν τῷ χειμῶνι πεσοῦσα, ἐοῦσα ἀμφιλαφής, τηκομένη πάντοθεν ἐκδιδοῖ ἐς τὸν Ἴστρον. αὕτη τε δὴ ἡ χιὼν ἐκδιδοῦσα ἐς αὐτὸν συμπληθύει καὶ ὄμβροι πολλοί τε καὶ λάβροι σὺν αὐτῇ· ὕει γὰρ δὴ τὸ θέρος. Hdt. IV 50.

II. The second class contains those verbs each of which has two or more meanings. Of these meanings the particular one employed expresses duration. These verbs will be subdivided like those of the preceding class.

1. The first subdivision includes those verbs in which the element of continuance is so strong in the particular meaning used that any temporal noun, though modified by a demonstrative pronoun, must denote extent of time.

ἀνέχω, to hold out, imp. Hell. I 6 20.

αὐλίζομαι, to bivouac, to pass the night, pres. Hdt. IX 37; imp. Thuc. VII 29 3, An. VI 4 1; aor. Thuc. IV 45 1, An. IV 1 11, 3 1.

διάγω, to continue (with part.) imp. Hell. IV 8 7.

ἐπέχω, to wait, to delay, aor. Hdt. IX 92, Thuc. VII 74 1.

κατοικέω, perf. Hdt. IV 23.

περιγίγνομαι, to hold out, aor. Thuc. VIII 2 2.

τὴν μὲν οὖν ἡμέραν οὕτως ἀνεῖχον, εἰς δὲ τὴν ἑσπέραν, ἐπεὶ σκότος εἴη, ἐξεβίβαζεν, ὡς μὴ καταδήλους εἶναι τοῖς πολεμίοις ταῦτα ποιοῦντας. Hell. I 6 20. καὶ τὸν μὲν χειμῶνα ἐν τοιούτοις ὄντες διῆγον. Hell. IV 8 7. οἱ δὲ Ἕλληνες ἐπισχόντες ταύτην τὴν ἡμέρην τῇ ὑστεραίῃ ἐκαλλιερέοντο. Hdt. IX 92. ὑπὸ δενδρέῳ δὲ ἕκαστος κατοίκηται

τὸν μὲν χειμῶνα ἐπεὰν τὸ δένδρεον περικαλύψῃ πίλῳ στεγνῷ λευκῷ, τὸ δὲ θέρος ἄνευ πίλου. Hdt. IV 23. Perhaps the verb here is not quite strong enough; but since the two seasons are given thus embracing the whole year, there seems to be no doubt that the meaning may be ascertained without calling upon the case.

2. The second division of this class is made up of a few verbs, which, though the contained notion of duration and the tense are not strong enough of themselves to limit the meaning of the case construction to extent of time, yet taken together with some word or words of the context do so limit the meaning.

ἄγω, to lead, pres. Thuc. V 54 3.

ἀναστρέφομαι, to dwell, pres. Hell. VI 3 17.

λῃστεύω, to plunder, imp. Thuc. IV 45 2.

κοιμάομαι, to sleep (*διασκηνήσαντες*), aor. An. IV 5 29.

παρασκευάζομαι, to make preparation, imp. Thuc. I 31 1.

φέρω καὶ ἄγω, imp. Hell. III 2 30.

Ἀργεῖοι δ' ἀναχωρησάντων αὐτῶν, τοῦ πρὸ τοῦ Καρνείου μηνὸς ἐξελθόντες τετράδι φθίνοντος καὶ ἄγοντες τὴν ἡμέραν ταύτην πάντα τὸν χρόνον, ἐσέβαλον ἐς τὴν Ἐπιδαυρίαν καὶ ἐδῄουν. Thuc. V 54 3. In this passage in addition to the present tense of the participle and the element of duration in the verb there is the phrase, *πάντα τὸν χρόνον*, supplementing *τὴν ἡμέραν ταύτην*, which quite debars any meaning but that of extent.—*καὶ τὸ μὲν λοιπὸν θέρος καὶ τὸν ἐπιόντα χειμῶνα ὑπὸ τοῦ Λυσίππου καὶ τῶν περὶ αὐτὸν ἐφέρετο καὶ ἤγετο ἡ τῶν Ἠλείων χώρα.* Hell. III 2 30. Here too besides the tense of continuance and the element of duration in the verb is the presence of *τὸ λοιπὸν θέρος* connected by *καί* with *τὸν ἐπιόντα χειμῶνα*. It has already been shown that such a combination as the first phrase and the verb gives extent of time. Hence the second member joined as it is must have the same force. Thuc. I 31 1 may be explained in the same way.—*καὶ φρούριον καταστησάμενοι ἐλῃστευον τὸν ἔπειτα χρόνον τήν τε Τροζηνίαν γῆν καὶ Ἁλιάδα καὶ Ἐπιδαυρίαν.* Thuc. IV 45 2. The verb in this sentence contains the same elements as the above and is so reenforced by the

character of the temporal phrase as to leave little doubt that extent of time is the meaning. The peculiar character of the phrase consists first, in the word χρόνος "time," which by reason of its indefiniteness and the difficulty of conceiving it as a unit like day or month implies a period of more or less extension. In the second place, the attributive, ἔπειτα "following, future," and the article do not alter this conception but rather favor it, so that all taken together the phrase seems pretty clearly to denote duration. For a similar expression compare Hell. VI 3 17, τὸν παρελθόντα χρόνον.

3. The third subdivision has in it two verbs denoting duration, which are insufficient in themselves to determine the meaning and receive no assistance from the context. As a result the case is the deciding factor.

νέμω, to tend flocks, imp. Hdt. II 128.

στρατεύομαι, to campaign, aor. Hell. V. 2 43.

καὶ τοῦτο μὲν στρατευσάμενος τὸ θέρος διῆκε καὶ τὸ Μακεδονικὸν στράτευμα καὶ τὸ τοῦ Δέρδα. Hell. V 2 43.

III. The third main class comprises verbs that have in them a more or less vague notion of duration. These are subdivided (1) into those that are aided by one thing or another in the context—both together restricting the meaning to extent of time; and (2) into those that are not thus assisted.

1. ἀνιέναι ὕων, pres. Hdt. IV 28.
ἀπαειρέεσκον, Hdt. I 186.
ἀπολείπω, imp. Thuc. III 21 4.
ἄρχω, pres. An. VI 6 13, Hell. III 2 6.
ἀφίημι, pres. An. V 8 24.
δίδημι, pres. An. V 8 24.
εἶναι ἄτοκος, pres. Hdt. V 41.
ἐλινύω, pres. Hdt. I 67.
ἔχειν ἐν φυλακῇ, imp. Thuc. IV 38 4.
ἔχειν ἑαυτὸν κατ' οἶκον, pres. Hdt. III 79.
καταδύνω, pres. Hdt. IX 37.
καταφρονέω, pres. Hell. VII 4 30.

κλέπτω, pres. Hdt. I 186.
λάμπω, pres. Hdt. II 44.
παύομαι, (with part.) perf. An. VII 6 9; pluperf. Thuc. IV 13 1.
παρακαίω, pres. Hdt. II 130.
προσβολὰς ποιεῖσθαι, imp. Hdt. IV 128.
πράττω, imp. An. VI 1 18.
συγκατακληίω, pres. Hdt. I 182.
τίθημι, pres. Hdt. III 18.
χράομαι, pres. Hell. V 1 1.

Some illustrations of the principle applied in these cases will be in point.

τὸ δὲ θέρος ὗων οὐκ ἀνιεῖ. Hdt. IV 28. The verb signifies "cease" and has with it the supplementary participle. The negative makes it equivalent to *διάγω* with a participle (cf. Hell. IV 8 7). The idea of duration so explicit in the verbs is all that is needed to give to *τὸ θέρος* the force of "throughout the summer." Like this are *τοῦτον τὸν ἐναυτὸν ... διαπεμπομένους μὴ ἐλινύειν*, Hdt. I 67, and *τὸν δεινὸν χειμῶνα στρατευόμενοι ... οὐ πεπαύμεθα*, An. VII 6 9.

τὰς δὲ νύκτας τὰ ξύλα ταῦτα ἀπαειρέεσκον τοῦδε εἵνεκα, ἵνα μὴ διαφοιτέοντες τὰς νύκτας κλέπτοιεν παρ' ἀλλήλων. Hdt. I 186. This sentence presents a verb in the imperfect tense denoting repeated action with a temporal phrase in the plural number assisting in expressing the repeated action. This does not differ materially from Hell. II 1 24, *ταῦτα δ' ἐποίει τέτταρας ἡμέρας*, in which *ταῦτα* refers to the reconnaissance under Lysander's orders by certain triremes previous to the battle of Aegospotami. This reconnaissance was not made throughout the whole of the four days, nor was the taking up of the planks of the bridge throughout the whole of a day. Yet in the one with a definite number of days there is no hesitation in deciding that extent of time is the meaning; why need there be when the number is indefinite? The deciding factors are the repeated action of the verb and the number of the noun. Other instances of the same general

nature are: *τὰς νύκτας καταδύνων*, Hdt. IX 37; *διαφοιτέοντες τὰς νύκτας κλέπτοιεν*, Hdt. I 186; *λάμποντος τὰς νύκτας*, Hdt. II 44; *ἐποιέοντο . . . τὰς νύκτας προσβολάς*, Hdt. IV 128; *συγκατακληίεται τὰς νύκτας*, Hdt. I 182; *τὰς νύκτας ἐπιτηδεύοντας τιθέναι*, Hdt. III 18; *τὰς νύκτας ἀπέλειπον*, Thuc. III 21 4; *τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιᾶσι*, An. V 8 24.

καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν ἐπιοῦσαν νύκτα ἐν φυλακῇ εἶχον αὐτοὺς οἱ Ἀθηναῖοι. Thuc. IV 38 4. *εἶχον* with its adjunct, *ἐν φυλακῇ* "to have or to keep under guard," gives a convincing indication of duration. But when followed not by one temporal phrase but by two connected by *καί*, the two periods being consecutive, extent of time is the only rational interpretation.—*ταύτην τὴν ἡμέρην θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων καὶ ἐν αὐτῇ ὁρτὴν μεγάλην ἀνάγουσι, ἣ κέκληται ὑπὸ Περσέων μαγοφόνια, ἐν τῇ μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς, ἀλλὰ κατ' οἴκους ἑωυτοὺς οἱ μάγοι ἔχουσι τὴν ἡμέρην ταύτην.* Hdt. III 79. As the verbal idea is like that of the above example, Thuc. IV 38 4, and the clause, *ἐν τῇ κτλ.*, is repeated in the one beginning *ἀλλὰ κτλ.*, it is quite clear that the whole of the day is meant.

θυμιήματα δὲ παρ' αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην, νύκτα δὲ ἑκάστην πάννυχος λύχνος παρακαίεται. Hdt. II 130. This is peculiar in that it is the only example of a noun of time modified by *ἕκαστος* in the accusative case—all others being in the genitive, with one in the dative. The writer, as if the sense were not altogether clear considering the regular use of *ἕκαστος*, has added *πάννυχος*, which takes all weight from the case of *ἑκάστην νύκτα*.

The following may be explained as was *τὸν ἔπειτα χρόνον ἐλήστευον*, Thuc. IV 45 2 (see p. 59): *τὸν πρότερον χρόνον ἄτοκος ἐοῦσα*, Hdt. V 41; *ἄρχουσι τὸν νῦν χρόνον*, An. VI 6 13. *τὸν πρόσθεν χρόνον καταφρονούμενοι*, Hell. VII 4 30; *τὸν πρόσθεν χρόνον ἔπραττον*, An. VI 1 18; *ἐπιμειξίᾳ χρωμένων τὸν πρόσθεν χρόνον*, Hell. V 1 1.

2. Verbs not assisted by the context.

ἀγρυπνέω, aor. Hell. VII 2 19.

ἀκμάζω, imp. Hdt. III 57, VI 127.

ἀκούω, imp. Hdt. V 83.
ἀνθεύω, aor. Hdt. VI 127.
ἀνθίστημι, pres. Thuc. III 39 8.
ἀπελαύνω, pres. Hdt. II 24.
ἀφίημι, fut. An. V 8 24.
γίγνομαι, pres. Hdt. IV 181, VIII 15; imp. Hdt. VIII 107.
δέω, fut. An. V 8 24.
εἰμί: ἐούσης ἐπιμιξίης, Hdt. I 68; οὐ εἶναι τὰς γεφύρας ταύτας, Hdt. I 75; ἦν ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ, Hdt. I 79; ἦν ἀνδριάς, Hdt. I 183; ἦν χρηστήριον, Hdt. II 52; ἐν λόγοισι ἐών, Hdt. III 148; ἦν ἀκήρατον, Hdt. IV 152; ἐὸν ἐν Σάμῳ, Hdt. IV 163; ἦσαν φίλοι, Hdt. VI 89; εἶναι σφίσι οἰκέτας, Hdt. VI 137; ἐοῦσαν ἀρθμίην, Hdt. IX 37; ἐν φυλακῇ ἦσαν, Thuc. III 74 3; ἡσυχία ἦν, Thuc. V 35 8; ἄχρηστοι ἦσαν, An. III 4 26; ἦσαν ἐπὶ τοῦ ὄρους, An. IV 3 7; ἐν Γορδίῳ ὄντες, Hell. I 4 1.
ἔχειν μετὰ χεῖρας, imp. Hdt. VII 16β.
ἰέναι ἐς λόγους, imp. Thuc. V 17 2.
ἐπικρατέω, imp. Hdt. IV 162.
ἔρχομαι, aor. An. III 1 3.
καθίστημι, 2 pluperf. Thuc. VIII 76 1.
καίω, pres. Hdt. III 104.
κατέχω, pres. Hdt. I 65.
καταλείπω, Hdt. IV 172.
μεταχειρίζω, aor. Thuc. VII 87 1.
παύομαι, aor. An. VI 4 13.
πιέζω, pres. Hdt. II 25.
ἀριθμὸν ποιεῖσθαι, imp. Hdt. VII 59.
προέχω, imp. Hdt. I 1.
ῥύομαι, pres. Hdt. IV 135.
πρὸς θέην τρέπεσθαι, aor. Hdt. VIII 25.
τυγχάνω, (with pres. part.) imp. Hdt. I 29, IV 144, V 30; aor. Thuc. VII 73 2; (with perf. part.) aor. Hdt. VII 208.
τυραννεύω, pres. Hdt. I 59; imp. Hdt. I 73, 77.
φαίνομαι, pres. (with pres. part.) Thuc. III 88 3; (with aor. part.) Thuc. VIII 97 2.
χράομαι, pres. Hdt. II 95.
ἔωθε ποιέειν, Hdt. II 25.

The accusative temporal phrases with these verbs need the inflectional ending as the deciding factor in determining the meaning of the case construction. For example compare the following with one another.

ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα. An. III 1 3. ὥστ' ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη. Hell. II 2 3. ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς. An. I 7 17. These are so much alike that either one of the other cases might have been used in the first instance and still the sense would have been virtually the same. The reason that seems to have induced Xenophon to use the accusative was the fact it was a stronger form of expression because of its close connection with the idea of extent of time.—ὁ δὲ Νεῖλος, ἐὼν ἄνομβρος, ἑλκόμενος δὲ ὑπὸ τοῦ ἡλίου, μοῦνος ποταμῶν τοῦτον τὸν χρόνον οἰκότως αὐτὸς ἑωυτοῦ ῥέει πολλῷ ὑποδεέστερος ἢ τοῦ θέρεος· τότε μὲν γὰρ πάντων τῶν ὑδάτων ἴσον ἕλκεται, τὸν δὲ χειμῶνα μοῦνος πιέζεται. Hdt. II 25. Here again the difference is so slight, that Herodotus seems to use whatever case comes first to hand, not only here but throughout this section.—νομίζουσι δὲ οἱ ἐκείνῃ ἄνθρωποι ἐν τῇ Ἱερᾷ ὡς ὁ Ἥφαιστος χαλκεύει, ὅτι τὴν νύκτα φαίνεται πῦρ ἀναδιδοῦσα πολὺ καὶ τὴν ἡμέραν καπνόν. Thuc. III 88 3. Ἀθηναῖοι μὲν δυοῖν νεοῖν ἐναντίαιν αἰεὶ τὴν νῆσον περιπλέοντες τῆς ἡμέρας (τῆς δὲ νυκτὸς καὶ ἁπάσαις περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος, ὁπότε ἄνεμος εἴη. Thuc. IV 23 2.—συνέπιπτε δὲ ὥστε τὰς αὐτὰς ταύτας ἡμέρας τάς τε ναυμαχίας γίνεσθαι ταύτας καὶ τὰς πεζομαχίας τὰς ἐν Θερμοπύλῃσι. Hdt. VIII 15. It is a question whether this might not be classed with the preceding group, since continuance is expressed in the meaning of the subjects of the infinitive and the temporal phrase is plural. Yet it is probably better as it is, since there is no notion of repetition, and without falling back upon the case there might be a confusion with the meaning of the genitive plural, notwithstanding the probability that the genitive plural of such phrases was not used. Another example of the same kind though with a stronger element of duration in the verb is: ἡμεῖς δὲ τὰς πρὸ τοῦ ἡμέρας ταύτην τὴν στρατηλασίην καὶ τὸ κάρτα εἴχομεν μετὰ χεῖρας. Hdt. VII 16β. cf. Thuc. VII 87 1.—

ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. An. VI 4 13. In this sentence it is the case of the temporal phrase that gives the meaning, "they rested from marching the whole of that day;" for otherwise it would not be distinguished from "they stopped marching on that day."

IV. There are still remaining (1) a few verbs employed by Herodotus with the accusative that do not express duration, and (2) some others which, though they possibly may do so, yet by reason of the setting do not convince one that the writer had extent of time in mind when using with them an accusative temporal phrase, but a desire to date.

1. *ἐμπίπτω*, aor. Hdt. VI 27.
   πέμπω, to send, pres. Hdt. VI 22; aor. Hdt. VII 151.
   στέλλω, imp. Hdt. IV 147.

For the sentences containing these verbs see p. 39.

2. *οὗτος μέν νυν ταῦτα ἔπρησσε, τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Λιβύην ἄλλος στρατιῆς μέγας στόλος.* Hdt. IV 145. *εἰ μέν νυν οἱ παρεόντες Λακεδαιμονίων ὅμοιοι ἐγένοντο ταύτην τὴν ἡμέρην Ἀρχίῃ τε καὶ Λυκώπῃ, αἱρέθη ἂν Σάμος.* Hdt. III 55. *νησὶ μέν νυν Ἴωνες ἄκροι γενόμενοι ταύτην τὴν ἡμέρην ὑπερεβάλοντο τοὺς Φοίνικας, καὶ τούτων Σάμιοι ἠρίστευσαν.* Hdt. V 112. *ἡ δὲ Αἰγιναίη (τριήρης), τῆς ἐτριηράρχεε Ἀσωνίδης, καί τινά σφι θόρυβον παρέσχε Πυθέω τοῦ Ἰσχενόου ἐπιβατεύοντος, ἀνδρὸς ἀρίστου γενομένου ταύτην τὴν ἡμέρην.* Hdt. VII 181. *ἔφη δὲ Δίκαιος ὁ Θεοκύδεος ἀνὴρ Ἀθηναῖος, φυγάς τε καὶ παρὰ Μήδοισι λόγιμος γενόμενος τοῦτον τὸν χρόνον, ἐπείτε ἐκείρετο ἡ Ἀττικὴ χώρη ὑπὸ τοῦ πεζοῦ στρατοῦ τοῦ Ξέρξεω.* Hdt. VIII 65. *τὸν χρόνον δὲ τοῦτον, ὡς λέγουσι Συβαρῖται, σφέας τε αὐτοὺς καὶ Τῆλυν τὸν ἑωυτῶν βασιλέα ἐπὶ Κρότωνα μέλλειν στρατεύεσθαι.* Hdt. V 44.

In Hdt. III 55 no ambiguity would have arisen had the dative been used. There is nothing besides the case in this passage nor in the two following, V 112, VII 181, to show that the contests lasted throughout the day. Hdt. VIII 65 is very similar in meaning. Such passages as the above open up the question of Herodotus' use of the phrase *τοῦτον τὸν χρόνον*. Did he in every instance intend to express extent of time? It may be a purely subjective feeling on

the part of the writer, but it scarcely seems possible that he did, especially when it is considered that the dative of this phrase is not used either by him or by any of the other authors drawn from in this study. Hence it appears that the phrase is stereotyped with Herodotus, a catch-all for anything like "during, throughout, or at this time." The classification as given above is most conservative, and where there was a hint that it might have the meaning of extent of time it has been classed accordingly. This much may be said in support of the view that it expresses duration, namely, that the verbs are all in tenses of continuance or are copulative. The following will show some of the peculiarities.

ὁ δὲ Νεῖλος, ἐὼν ἄνομβρος, ἑλκόμενος δὲ ὑπὸ τοῦ ἡλίου, μοῦνος ποταμῶν τοῦτον τὸν χρόνον οἰκότως αὐτὸς ἑωυτοῦ ῥέει πολλῷ ὑποδεέστερος ἢ τοῦ θέρεος. Hdt. II 25. Note that τοῦτον τὸν χρόνον corresponds to τοῦ θέρεος. τοῦτον δὲ τὸν χρόνον (ὁ ἥλιος) καίει πολλῷ μᾶλλον ἢ τῇ μεσαμβρίῃ τὴν Ἑλλάδα. Hdt. III 104. Here the accusative and dative are together, with a genitive, μεσαμβρίης, in the sentence preceding. γενόμενος γὰρ ἐν Βυζαντίῳ ἐπύθετο ἑπτακαίδεκα ἔτεσι πρότερον Καλχηδονίους κτίσαντας τὴν χώρην Βυζαντίων, πυθόμενος δὲ ἔφη Καλχηδονίους τοῦτον τὸν χρόνον τυγχάνειν ἐόντας τυφλούς. Hdt. IV 144. τοῦτον τὸν χρόνον evidently refers to the time when they settled there. cf. Hdt. V 30 (see p. 40).

There are some that clearly may express extent of time, as: ὅσοι τὴν Λακεδαίμονα τοῦτον τὸν χρόνον οἴκεον. Hdt. VI 86α. ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπομένων Δημάρητος ὁ Ἀρίστωνος διέβαλλε τὸν Κλεομένεα. Hdt. VI 51. περιοίκεον δέ σφεας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἑλλήνων Ἴωνες. Hdt. V 58. σοφισταί, οἳ τοῦτον τὸν χρόνον ἐτύγχανον ἐόντες. Hdt. I 29.

Some may lean both ways. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδρηιότερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. Hdt. I 79. ὡς λέγεται . . . τοὺς τὸ μέσον οἰκέοντας . . . χορεύειν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείῃσι, ἐς ὃ δὴ καὶ τὸ κάρτα ἐπύθοντο. Hdt. I 191. τὸ γὰρ δὴ μαντήιον τοῦτο νενόμισται ἀρχαιότατον τῶν ἐν Ἕλλησι χρηστηρίων εἶναι, καὶ ἦν τὸν χρόνον τοῦτον μοῦνον. Hdt. II 52.

τὰ δὲ τῶν Σιφνίων πρήγματα ἤκμαζε τοῦτον τὸν χρόνον. Hdt. III 57 (VI 127). ὁ δὲ Ἀρκεσίλεως τοῦτον τὸν χρόνον ἐν Σάμῳ συνήγειρε πάντα ἄνδρα ἐπὶ γῆς ἀναδασμῷ. Hdt. IV 163. ὁ δὲ ἐν τῷ Δορίσκῳ τοῦτον τὸν χρόνον τῆς στρατιῆς ἀριθμὸν ἐποιέετο. Hdt. VII 59.

In this connection there must also be taken the examples of τὸν αὐτὸν τοῦτον χρόνον, which plainly do not present the idea of extent. (See p. 39.)

Before leaving this division of the study of the accusative, which deals with the words that are modified, there is a small section which must be looked at separately, namely, those expressions in the singular with an ordinal numeral, that are usually translated by "so many days or years ago." Because of the exceedingly small number of cases found in the sources used, additional instances have been supplied from Demosthenes.

Since the accusative case was felt to be connected so intimately with the relation of extent of time, it is natural to suppose that this particular relation grew out of it. If this is true, it must have come from an accusative of a noun of time limited by an ordinal which clearly indicated extent of time. Accordingly a comparison of the two must be made to discover what differences exist, and how they may have brought about the given idiom.

1. The instances of extent of time are: ἡ μὲν γὰρ ἐπιτροπὴ τούτῳ πρὸς τὸν Παρμένοντα τρίτον ἔτος γέγονε καὶ ἡ γνῶσις τοῦ Ἀριστοκλέους. Dem. 33 23. οὗτος γὰρ ἐπειδὴ ἀφίκετο εἰς Θάσον ἤδη μου τέταρτον μῆνα ἐπιτριηραρχοῦντος κτλ. Dem. 50 29. ἔχει δεύτερον ἔτος τὰ ἡμέτερα καὶ χρῆται τοῖς χρήμασι. Dem. 56 16 (56 45). ἡ μὲν οὖν σπουδὴ περὶ τῶν ἐν Χερρονήσῳ πραγμάτων ἐστὶ καὶ τῆς στρατείας, ἣν ἐνδέκατον μῆνα τουτονὶ Φίλιππος ἐν Θρᾴκῃ ποιεῖται. Dem. 8 2. ἀλλὰ δεύτερον ἔτος τουτὶ καρπούμενος τὰ ἡμέτερα. Dem. 56 4 (56 34). ἐπειδὴ γὰρ οὐ καθεστηκότος χορηγοῦ τῇ Πανδιονίδι φυλῇ τρίτον ἔτος τουτί κτλ. Dem. 21 13. καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας . . . καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην. An. IV 5 24. This last example may be called doubtful. For if Xenophon in writing thought merely of the completion of the act, it would mean, "having been

married eight days ago"; but if he had in mind the continuance of the state after the act of completion it should be classed as it is, with the meaning, "having been married for eight days." The same may be said of Thuc. VIII 23 1, *καὶ τρίτην ἡμέραν αὐτοῦ ἥκοντος αἱ Ἀττικαὶ νῆες πέντε καὶ εἴκοσι ἔπλεον ἐς Λέσβον.* If the participle contains the concept of completion only, the meaning is "two days ago"; but if it is equivalent to "having come and now remaining," then it is plainly extent.

2. The phrases of this class that do not express extent of time are: *οἱ μὲν τὸ δεξιὸν ἔχοντες οὓς ὑμεῖς ἡμέραν πέμπτην τρεψάμενοι ἐδιώξατε.* Hell. II 4 13. *μέμνησθ' ὦ ἄνδρες Ἀθηναῖοι, ὅτ' ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θρᾴκῃ τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον τεῖχος πολιορκῶν.* Dem. 3 4. *ἔχοντος δέ μου οὕτως ὡς λέγω, κατέπλευσαν δεῦρο τρίτον ἔτος οὗτός τε καὶ πολίτης αὐτοῦ Παρμένων.* Dem. 33 5. *ἐξῆλθον ἔτος τουτὶ τρίτον εἰς Πάνακτον φρουρᾶς ἡμῖν προγραφείσης.* Dem. 54 3.

A comparison of the two groups shows an exact formal likeness in the temporal phrase but a marked difference in the verb. In the first all the verbs do or may denote continuance, indicated by the tense if not by the meaning; and since the thought of the writer was extent of time, instead of employing a cardinal numeral and the plural, he employs the common inclusive method of counting and uses an ordinal with the singular. In the second group the verbs denote occurrence only, which is evident from the fact that the notion of continuance is not in harmony with the setting. But this does not explain how it came about that in the latter cases the counting began with the time of the statement and went backward, just the opposite of the instances of extent of time, in which the counting began with the beginning of the action and came up to the time of the statement. May not the explanation or connecting link lie in those perfects or expressions of completion (such as An. IV 5 24 and Thuc. VIII 23 1) which, if the meaning of the verb allows, may denote a state of continuance after the completion? It was this latter condition of affairs that

connected them with the instances of such phrases clearly expressing extent. But an analysis of the thought also shows that the completion of the act occurred the given number of days or years (counting inclusively) previous to the time of the statement. Out of this there seems to have grown the use with verbs expressive of occurrence only, by reason of which duration was out of the question; but because of the analogy to the above connecting link the occurrence was conceived as happening this or that many days, months or years ago. It is needless to say that the inflectional ending is necessary in determining the meaning of such instances.

The second main division in the study of the accusative is that of the words that are unmodified. The first, it will be remembered, included the modified words, which were subdivided into two classes according as the modifying word aided in expressing extent or not.

The first point that is observed in any collection of material of this sort is that some instances imply a modifier. For instance, *χρόνος* is too general a word to allow itself to be used in such a manner as *ἡμέρα* and *νύξ* in the phrase, *καὶ ἡμέραν καὶ νύκτα*, "both day and night"; but whenever used alone there is implied an indefinite word of measure, such as *τινὰ*. For example, *οὗτοι τῶν περὶ Καρίην ἀνδρῶν μοῦνοί τε ἀντέσχον χρόνον Ἁρπάγῳ κτλ.* Hdt. I 175. (cf. IX 49.) Od. 4 598–9 implies a little stronger word than *τινὰ*.

ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
ἐν Πύλῳ ἠγαθέῃ, σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.

Of the other words *ἡμέρα* and *νύξ*, as sometimes used by Xenophon and Thucydides, and *ἐνιαυτός*, wherever it is found, indicate by their number assisted by the general context of the sentences, that they are the same as when the accusative of *εἷς* is expressed. This characteristic excludes the notion of "time when," and it will be found that the nature of the verb or context will in every case shut out the meaning generally attributed to the genitive. With regard

to the instances of *νύκτα* in Homer and Herodotus it is a little hard to decide whether they are the same as the ordinary *τὴν νύκτα* or *μίαν νύκτα*. But since the evidence with some is against understanding the numeral and with others not convincing, they have all been classed as if the article were expressed. The article, it seems, must be understood to be implied in the noun, because the concept, night time, is too vague and indefinite to give the time of duration. The Attic evidently having this feeling never used, as far as I can learn, *νύκτα* or *ἡμέραν* alone to express this relation, but always with the article, though it did if the two nouns were used together connected by "both—and," a question treated later. So it is that the material falls into two parts, one with the modifier understood, the other wholly free.

Let us look first at the former, which will be subdivided according as (I) a word of measure is understood, or (II) the article.

I. The first deals with the phrase *ἡμέραν καὶ νύκτα*, and the single words, *ἡμέραν*, *νύκτα*, *μῆνα*, *ἐνιαυτόν*, and *χρόνον*. The similarity in meaning existing between these and the nouns modified by an expressed word of measure leads to the same method of classification. The implied word of measure, while a strong factor in determining the meaning, is not enough, and we are forced as in the other case to turn to the verb. The verbs found with the above expressions may be classified as follows.

1. The verbs that plainly express duration.

ἀντέχω, aor. Hdt. I 175.
ἀποσαλεύω, aor. Thuc. I 137 2.
ζάω, pres. An. II 6 29.
μένω, aor. Od. 14 244, An. I 2 21.
πλέω, imp. An. VI 1 14.
πολιορκέω, imp. Thuc. I 109 4.
φυλάσσω, pres. Hdt. IX 93.

These verbs have so strong an element of duration that when joined with a noun whose number together with the meaning of the verbs determines that some word of measure

is understood with it, there is nothing left for the noun of time to denote but extent.

ὁ δὲ ναύκληρος ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἔφεσον. Thuc. I 137 2. This cannot mean "day and night," else καί—καί would probably have been used, and a little more than ὕστερον would have been called for.—ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. τῇ δ' ἄλλῃ ἀφικνοῦνται εἰς Σινώπην. An VI 1 14. This example is interesting in that the following sentence beginning τῇ ἄλλῃ κτλ., proves conclusively that one day and night is meant.—καὶ ἐπολιόρκει (αὐτοὺς) ἐν αὐτῇ ἐνιαυτὸν καὶ ἓξ μῆνας. Thuc. I 109 4. διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. An. I 2 21.

2. The second group of these verbs consists of those that have several meanings, of which the one used expresses duration as strongly as those of the preceding class.

βόσκω, to maintain, pres. Thuc. VII 48 5.

ἐπέχω, to delay, aor. Hdt. VI 129, VII 223, IX 49, Thuc. I 137 4.

ἐρύκω, to detain (a guest), Od. 4 599.

κατέχω, to detain, pres. Hdt. VI 128.

περιφέρω, to hold out, fut. Thuc. VII 28 3.

τλάω, to endure, aor. Od. 1 288, 2 219.

No examples need be given, as these do not differ from those of the preceding group.

3. The third division of these verbs comprises those which, expressing duration in a more or less vague way, are aided by the context.

ἄρχω, aor. Hell. VI 4 34.

γίγνομαι, aor. Hdt. V 116.

δορυφορέω, imp. Hdt. II 168.

εἰμί: ὄντος ἐν βασιλείᾳ, Hell. III 3 4; τὴν ἐκεχειρίαν εἶναι, Thuc. IV 118 12; αἱ σπονδαὶ ἔσονται, Thuc. IV 118 10.

ἔχω, pres. Hdt. III 24.

σπένδομαι, aor. Thuc. IV 114 2.

ὁ δ' αὖ Πολύφρων ἦρξε μὲν ἐνιαυτόν, κατεσκευάσατο δὲ τὴν ταγείαν τυραννίδι ὁμοίαν. Hell. VI 4 34. The general setting of the

sentence shows that ἦρξε is not "became governor" but "governed," which easily limits the meaning to extent of time.—Καλασιρίων χίλιοι καὶ Ἑρμοτυβίων ἐδορυφόρεον ἐνιαυτὸν ἕκαστοι τὸν βασιλέα. Hdt. II 168. ἐνιαυτόν dependent on the verb meaning "to attend upon, to keep watch over" with its notion of duration cannot mean "within a year."—οὔπω δ' ἐνιαυτὸν ὄντος ἐν τῇ βασιλείᾳ Ἀγησιλάου κτλ. Hell. III 3 4. The prepositional phrase and οὔπω are the principal aids in this sentence.

II. Coming now to the unmodified nouns that are equivalent to the same nouns with the article in Attic Greek, there is not the additional aid of an implied modifying word of measure. As a result it may be necessary to fall back upon the case to determine the meaning. There have been included in this group all the Homeric examples of ἤματα and νύκτας, when used separately, because of their similarity to those instances already treated of τὰς ἡμέρας and τὰς νύκτας. For examples compare the following with Hdt. I 186 (see p. 61) and III 18 (see p. 56).

ἀλλ' ἤ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκῃ
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ ·
ἤματα δ' ἅμ πέτρῃσι καὶ ἠιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων,]
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.—Od. 5 154–8.
κνισῇεν δέ τε δῶμα περιστεναχίζεται αὐλῇ
ἤματα · νύκτας δ' αὖτε παρ' αἰδοίῃς ἀλόχοισιν
εὕδουσ' ἔν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσιν.—Od. 10 10–12.

The classification of the verbs must continue to follow the same lines as before.

1. The verbs that distinctly denote duration.

ἄεσα, Od. 3 151, 490, 15 40, 188, 16 367.
ἀναμένω, aor. Hdt. VII 42.
ἐναυλίζομαι, pres. Hdt. I 181; aor. Hdt. IX 15.
εὕδω, pres. Od. 10 12.
ἰαύω, imp. Il. 9 470.
ἰαύεσκον, Od. 5 154.

ἵζω, imp. Od. 16 365.

κλαίω, pres. Od. 20 84.

φυλάσσω, pres. Il. 10 312, 399; fut. Od. 22 195.

In the sentences containing the last verb, *φυλάσσω*, the case of *νύκτα* seems necessary in determining the meaning. Though it must be said that in Il. 10 312, 399 the general trend of the thought points out pretty plainly that all night is meant—especially *οὐδ' ἐθέλουσιν* and *καμάτῳ ἀδηκότες*.

νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι,
ἠὲ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
ἦ ἤδη χείρεσσιν ὑφ' ἡμετέρῃσι δαμέντες
φύξιν βουλεύουσι μετὰ σφίσιν οὐδ' ἐθέλουσιν
νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῷ.—Il. 10 308–12.

In the instances which contain *ἄεσα*, *ἐναυλίζεσθαι*, *ἀναμένειν* the meaning is sufficiently determined by these words, as

ἅμα δ' ἠελίῳ καταδύντι
οὔ ποτ' ἐπ' ἠπείρου νύκτ' ἄσαμεν.—Od. 16 366–7.

οὐδὲ νύκτα οὐδεὶς ἐναυλίζεται ἀνθρώπων ὅτι μὴ γυνὴ μούνη τῶν ἐπιχωρίων, τὴν ἂν ὁ θεὸς ἕληται ἐκ πασέων. Hdt. I 181. *καὶ πρῶτα μέν οἱ ὑπὸ τῇ Ἴδῃ νύκτα ἀναμείναντι βρονταί τε καὶ πρηστῆρες ἐπεσπίπτουσι.* Hdt. VII 42.

With the others there is not only a verb expressing continuance, but also a plural of the noun of time, which together with the tense mark the action as repeated. These may be explained in the same way as *τὰς ἡμέρας* and *τὰς νύκτας* (see p. 61; cf. Od. 5 154 p. 72).

2. A second group contains verbs which in the given cases have meanings that clearly denote duration.

καθίζω, to sit, pres. Od. 5 156.

φαίνω, to shine, pres. Od. 7 102.

πείρω, to cleave a way through the waves, imp. Od. 2 434.

The first two are the same as the last examples mentioned in the preceding group. Od. 2 434 is different,

παννυχίη μέν ῥ' ἦ γε καὶ ἠῶ πεῖρε κέλευθον.

Since the verbal idea is the same as ἔπλει and the noun of time is so closely connected with the adjective expressing extent of time, the temporal noun must also do the same.

3. A third group is made up of verbs that are more or less vague in denoting duration but receive some aid from the context.

ἀλλύεσκεν, Od. 2 105, 19 150, 24 140.
ἔχω, pres. Od. 20 85; fut. Il. 18 274.
περιστεναχίζομαι, pres. Od. 10 10.
τέρπομαι, pres. Od. 19 513.

> εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ
> νύκτα μὲν εἰν ἀγορῇ σθένος ἔξομεν.—Il. 18 273–4.

The idea of continuance inherent in σθένος ἔξομεν is not capable of determining the meaning without calling upon the case of the noun. With the rest there is the combination of the plural noun and the verb denoting repeated action.

> ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
> νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.—Od. 2 104–5.

This is a good example of the rather large number of instances of ἤματα and νύκτας. Of course it cannot be said that Penelope spent the whole of each night in unraveling the web, but that it was something she did night after night. The plural number with the repeated action in the verb gives all but as definite an idea of duration as there would be if ἑκατόν were added to νύκτας.

The second division of the unmodified words in the accusative has to do with those instances in which the word has no implied modifier. And here it is that the words ἡμέρα and νύξ so used have the meaning of "daytime" and "night time." It can readily be seen that such words are altogether too vague to be used alone to denote extent, but must be used together. The three examples found in the prose authors studied are connected by καί—καί and τε καί, and are in the singular; those from the Iliad and

Odyssey are joined by τε καί or καί and are in the plural with the exception of ἦμαρ in the instances of the phrase νύκτας τε καὶ ἦμαρ, always found at the close of the line and not to be distinguished in meaning from the νύκτας τε καὶ ἤματα.

Taking up the latter first and dividing them according as the verb expresses duration or not, we have:

1. ἀμφὶ δὲ σὲ Τρωαὶ καὶ Δαρδανίδες βαθύκολποι
κλαύσονται νύκτας τε καὶ ἤματα δάκρυ χέουσαι.—Il. 18 339–40.
οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὔ τέ κεν αἰεὶ
μεμνήμην νύκτας τε καὶ ἤματα δάκρυ χέουσα.—Il. 24 744–5.
ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ.—Od. 10 28.

Also Od. 10 80, 15 476.

In all of these there is the verb expressing duration and the plural of the noun, sufficient in themselves to render the idea of extent. But in Il. 24 744-5 there is in addition the adverb, αἰεί, which leads one to believe that the phrase is the poet's way of saying πάντα χρόνον; and in Od. 10 28, 80, 15 476 there is the introductory adverb, ἐννῆμαρ (ἑξῆμαρ), which certainly defines the time through which the action of the verb is extended, only to be further expanded into the phrase, νύκτας τε καὶ ἦμαρ.

2. The second group, containing verbal ideas that take their element of duration from their connection with the temporal phrase and the rest of the sentence, is made up of the following:

σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ.—Il. 5 490.
ὅ μοι νύκτας τε καὶ ἦμαρ
εὐχωλὴ κατὰ ἄστυ πελέσκεο.—Il. 22 432–3.
ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη
ἤματα καὶ νύκτας.—Il. 23 185–6.
ἦ γάρ οἱ αἰεὶ
μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἦμαρ.—Il. 24 72–3.
ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ
ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυϊδρείῃσιν.—Od. 2 345–6.

In Il. 24 72–3 there is again present the adverb, *αἰεί*, which clearly gives the notion of duration and is explained in the following line by the *νύκτας τε καὶ ἦμαρ*. The others do not essentially differ from the preceding except in the above mentioned particular of the verb. The lack of a distinct idea of continuance in the verb is not felt, seeing that it is so adequately supplied by the close connection of the two nouns and the fact that the plural is present in every phrase; though even where the second noun is singular there is no difference in meaning from the phrases in which both are plural—the change to the singular apparently being made because of the position in the verse.

The three examples from the prose authors are the following. *ἔνθα δὴ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα.* An. VII 6 9. *ὡς δὲ ἅπαξ ἤρξατο, ἔρρει αὐτῷ νύκτα τε καὶ ἡμέραν τὸ αἷμα, καὶ πάντα ποιοῦντες οὐκ ἐδύναντο σχεῖν τὸ ῥεῦμα πρὶν ἐλιποψύχησε.* Hell. V 4 58. *σπουδὴ δὲ ὁμοίως καὶ νύκτα καὶ ἡμέραν ἔσται τῆς ὁδοῦ.* Thuc. VII 77 6.

The explanation for An. VII 6 9 on p. 61 will also serve here. In Hell. V 4 58 the *ὡς ἅπαξ ἤρξατο* prepares us for the idea of continuance in *ἔρρει* and *νύκτα τε καὶ ἡμέραν*, and no matter what the case might be, it would be understood that the blood kept flowing all the time. But this is not all, for the thought of continuance is further reenforced by the second clause.—Thuc. VII 77 6 comes nearest to being like the phrase *καὶ ἡμέρας καὶ νυκτός*; but comparing it with the two following passages a difference is at once apparent. *πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος.* An. II 6 7. *ἠγήσαντο οὖν, εἰ ἕνα ἕλοιντο ἄρχοντα, μᾶλλον ἂν ἡ πολιαρχίας οὔσης δύνασθαι τὸν ἕνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας.* An. VI 1 18. The Thucydidean passage refers to a particular case with the verbal idea mostly in the subject, the two just quoted are of the nature of general statements. The settings are entirely different. Thucydides puts into the mouth of Nicias, in his speech to the soldiers before Syracuse, that haste in the retreat will be both day and night

alike, all the time. But in An. II 6 7 the phrase καὶ ἡμέρας καὶ νυκτὸς ἄγων κτλ., is in explanation of φιλοκίνδυνος, which surely does not consist in going against the enemy all the time, but by night as well as by day. And so it is with the second passage from the Anabasis. In both of them the connective, καί—καί, has a different force, being almost a disjunctive, while in Thucydides it is purely copulative. In short it is the whole general trend of the thought which finally differentiates the two.

This brings us to the end of our investigation of the accusative case. It is hoped that most if not all the factors that aid in determining the meaning of its construction have been discovered. Without going into detail, the results may be summed up in some such way as this. First of all as an essential fundamental factor was the meaning of the nouns, all of which primarily signified time. A second important influence at work was the modifying word when indicating measure. Next in order was the verb, which, if not distinctly expressing a continued act or state, was abundantly able to do so under the favorable conditions created by the rest of the sentence. Close upon the verb came the number of the noun when plural, and after that the various elements present in the context, of which other temporal expressions gave most assistance. And the last to be mentioned, though one cannot say it was the least important because it was a variable factor, is the inflectional ending, whose influence was by no means slight because of its constant association with the relation of extent of time, though the burden it carried changed greatly with the circumstances. When the noun was limited by a word of measure expressed or implied and dependent on a verb denoting continuance, it was practically nil. When the modifying word was neutral the importance of the case became a variable quantity; at one extreme it was of little weight or none at all because of the strong durative element in the verb, or the frequentative character of the verb and the number of the noun; at the other it was the deciding factor because

of the colorless character of the verb and context. Yet at times with these phrases it even got beyond these two extremes and was not able to exert any influence as regards the relation of extent of time, being held in check by the meaning of the verb, which demanded some other relation. And finally, with the unmodified words also the need of the case ending varied according to the number of the noun and the nature of the verb.

III. THE GENITIVE.

The second case to be studied is the genitive. Like the nouns in the accusative, the words of time in this case are used with and without modifiers; and consequently the investigation will divide in the same way, into that of the instances without modifying words and of those with them. But unlike the discussion just ended, this one will begin with the unmodified cases, which seem to be the simpler.

It will be remembered that in the earlier part of this study it was shown that only words denoting a time of day or a season of the year were used in this case without a modifier. The factors then besides the case ending to which we may go in determining the meaning of the construction are the meaning of the word itself, its number, and the context. But is there any need of considering the context or any particular word or words in it, except in so far as a context is necessary for the setting of the word? May it not be said that the meaning of the word and the number determine the meaning of the construction in nearly every instance? The exceptions that will be considered later are the few cases of *καὶ ἡμέρας καὶ νυκτός* and *καὶ θέρους καὶ χειμῶνος*, which might be confused with the accusative of the same expressions, and in addition one instance of *νυκτός* equivalent to *μιᾶς νυκτός*.

Leaving out of consideration for the present the cases just mentioned, the words, *ἡμέρας, νυκτός, θέρους*, etc., by their number, always singular, and their indefiniteness, are adapted for the expression of the time to which the verbal idea belongs and for that alone. They do not and cannot express extent of time. For in the first place, in the great majority of the instances of the use of these words they are either unaccompanied by any other noun of time or, if so, the two are joined by a disjunctive. Since it is evident that such words by reason of their vagueness and indefiniteness must

be used in connection with one another, as καὶ ἡμέραν καὶ νύκτα, in order to express extent of time, it will readily be granted that this relation cannot be expressed by them when in the singular used alone or joined by a disjunctive. νυκτός "night time," ἡμέρας "daytime," δείλης "afternoon," θέρους "summer (time)" cannot possibly express extent, unless from the nature of the verb and the rest of the context some form of εἷς be understood with them, which could never happen without a verbal idea like that of μένω, ζάω, etc., and the presence of such verbs with the genitive of the given nouns is apparently never the case. Again, such genitive forms do not and cannot date an act with exactness, because their indefiniteness and lack of any modifying word to mark off a particular day time or night time excludes that possibility. Thus it is that the very characteristic by which these words are adapted for telling a time of day or year within which an action takes place precludes the possibility of their denoting the time of duration of an action or dating with precision. They can give in a loose sort of way the time of an act or state but cannot date. The exact day or exact night, if the verb refers to a particular act, must be learned from some other source, often not given or, if so, not in the same sentence. A number of examples are given below in illustration of the above. It will be noted that the verbs are of varying character. They express continued action, instantaneous action, a general statement, etc. The only class that is excluded is of those whose element of duration is so strong that it forces any accompanying temporal expression into the meaning of extent. And so far we may say perhaps that the verb assists in determining the meaning in that its aid is of a negative character.

ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὅ τι ἄν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι εἴτε καὶ ἡμέρας. An. III 1 40. Though here there are both νυκτός and ἡμέρας, the disjunctive, εἴτε—εἴτε, so separates them that continuance is out of the question. καὶ ἡμέρας μὲν ἀδύνατα ἐδόκει εἶναι λαθεῖν προσελθόντας τε καὶ ἀναβάντας. Thuc.

VII 43 2. *πεπλανῆσθαι αὖται μάλιστα ἐώθασι αἱ ὄψεις τῶν ὀνειράτων, τά τις ἡμέρης φροντίζει.* Hdt. VII 16*β*. *καὶ ἐλίννον οὐδένα χρόνον οἱ βοηθήσαντες ἐργαζόμενοι, οὔτε νυκτὸς οὔτε ἡμέρης.* Hdt. VIII 71. In this passage, if any, the accusative with extent of time would be expected in *οὔτε κτλ.*, as just before there is *οὐδένα χρόνον* clearly denoting that relation. It is probably true that had *καί—καί* been used, with the verb referring to a particular act, as it does, the second temporal phrase would have denoted extent and would naturally have been in the accusative. But here again the disjunctive is so strong that it does not allow the notion of extent; it is just as though one or the other, *ἡμέρης* or *νυκτός*, were not present. *καὶ ᾤχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.* An. III 3 5. *πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν.* An. III 4 35. *ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τημνίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη.* An. IV 4 15. *σκέψαι τοίνυν, εἴπερ νυκτὸς πορευσόμεθα, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει.* An. VII 3 37. *ἐν δὲ ταῖς Ἀθήναις τῆς Παράλου ἀφικομένης νυκτὸς ἐλέγετο ἡ συμφορά.* Hell. II 2 3. *εἰ οὖν προσπέσοιμεν ἄφνω τε καὶ νυκτός, κτλ.* Thuc. III 30 3. *ἐλόχησαν τὴν ἐν Πηδάσῳ ὁδόν, ἐς τὴν ἐμπεσόντες οἱ Πέρσαι νυκτὸς διεφθάρησαν.* Hdt. V 121. *κεῖθεν δὲ πλαγχθέντες ἱκάνομεν ἐνθάδε νυκτός.* Od. 13 278. *τῷ δ' ἐπιόντι ἔτει [ᾧ ἥ τε σελήνη ἐξέλιπεν ἑσπέρας κτλ]*. Hell. I 6 1.

> *τάων οὔ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει*
> *χείματος οὐδὲ θέρευς, ἐπετήσιος.*—Od. 7 117–8.
> *ὣς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,*
> *ὅς ῥά τ' ὀπώρης εἶσιν.*—Il. 22 26–7.

θέρους γὰρ δι' ἀνυδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. Thuc. III 88 1. *ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου ἑκάτεροι.* Thuc. I 30 4. The adverb *ἤδη* does not hinder but rather aids the interpretation; for otherwise *τοῦ χειμῶνος* might be expected, that is, the particular winter following *τοῦτο τὸ θέρος*. But the writer leaves that to be understood and simply says, "they retreated homeward winter time already," that is when they had already entered upon the winter season, the time during which active campaigning

ceased. Both ἤδη and ἔτι are used in this way, though in other examples the conditions are simpler. οἱ δὲ Ἀργεῖοι γνόντες ἐβοήθουν ἡμέρας ἤδη ἐκ τῆς Νεμέας. Thuc. V 59 1. (cf. Thuc. III 106 3.) καὶ ἀφικόμενος νυκτὸς ἔτι καὶ περὶ ὄρθρον τῷ στρατῷ ἐκαθέζετο πρὸς τὸ Διοσκόρειον. Thuc. IV 110 1. βρονταί τε ἦμος τῇ ἄλλῃ γίνονται, τηνικαῦτα μὲν οὐ γίνονται, θέρεος δὲ ἀμφιλαφέες· ἢν δὲ χειμῶνος βροντὴ γένηται, ὡς τέρας θωμάζεται· ὡς δὲ καὶ ἢν σεισμὸς γένηται, ἤν τε θέρεος ἤν τε χειμῶνος, ἐν τῇ Σκυθικῇ τέρας νενόμισται. Hdt. IV 28. θερμότατος δέ ἐστι ὁ ἥλιος τούτοισι τοῖσι ἀνθρώποισι τὸ ἑωθινόν, οὐ κατά περ τοῖσι ἄλλοισι μεσαμβρίης. Hdt. III 104. παρὰ δὲ Μαντίνειαν ἐξ Ὀρχομενοῦ ὄρθρου ἀναστὰς ἔτι σκοταῖος παρῆλθεν. Hell. IV 5 18. ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. An. III 3 11.

> ἠοῦς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα
> ὄψεαι, αἴ κ' ἐθέλησθα, βοῶπις πότνια Ἥρη,
> ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητάων.—Il. 8 470–2.
> μῦθος δ', ὃς μὲν νῦν ὑγιής, εἰρημένος ἔστω,
> τὸν δ' ἠοῦς Τρώεσσι μεθ' ἱπποδάμοις ἀγορεύσω.—Il. 8 524–5.

These two examples of ἠοῦς are somewhat unlike the other instances of this genitive in that they plainly refer to the following morning, and might have been expressed with the article. τὸν (μῦθον)—ἀγορεύσω does not have in it the notion of duration throughout a period designated by ἠοῦς, which fact taken together with the meaning of the word leads to the idea "in the morning." But because it is so well defined by the context, the genitive dates as exactly as any dative limited by a demonstrative. In the other, ὄψεαι is colorless with regard to duration, yet perhaps a little more depends upon the inflectional ending.

As was said above, the instances of καὶ ἡμέρας καὶ νυκτός and καὶ θέρους καὶ χειμῶνος must be examined closely to see whether there is anything by which to distinguish them from the accusative of the same phrases. They are: οἳ προστάτεω (αὐτοῦ) ἐπιλαβόμενοι ποιήσουσι τοῦτο τὸ ἂν κεῖνος ἐξηγέηται καὶ ἡμέρης καὶ νυκτός. Hdt. V 23. καὶ ἡμέρας καὶ νυκτός, An. II 6 7 (see p. 76). καὶ νυκτὸς καὶ ἡμέρας, An. VI 1 18

(see p. 76). *πρὸς γὰρ τῇ ἐπάλξει τὴν μὲν ἡμέραν κατὰ διαδοχὴν οἱ Ἀθηναῖοι φυλάσσοντες, τὴν δὲ νύκτα καὶ ξύμπαντες πλὴν τῶν ἱππέων, οἱ μὲν ἐφ' ὅπλοις ποιούμενοι, οἱ δ' ἐπὶ τοῦ τείχους, καὶ θέρους καὶ χειμῶνος ἐταλαιπωροῦντο.* Thuc. VII 28 2.

Though no absolutely sure conclusion may be obtained because of the few examples in each instance, yet comparing them with the accusative phrases (see p. 76) it is seen that the main difference lies in the kind of statement made. Those with the genitive are general, those with the accusative are particular. Secondly, the connectives seem to have a different force determined by the subject matter. With the accusative they are the pure "both—and," but with the genitive they shade into "not only—but also," "both—as well as," giving to the words a separateness that is somewhat akin to the force of the disjunctive. These facts seem to necessitate the same meaning as when the words are used alone.

A notable exception in meaning to all the above citations is found in Hdt. IV 86, *νηῦς ἐπίπαν μάλιστά κῃ κατανύει ἐν μακρημερίῃ ὀργυιὰς ἑπτακισμυρίας, νυκτὸς δὲ ἑξακισμυρίας.* The subject matter, the distance a ship can travel in a given period, and the use of *ἐν μακρημερίῃ* in the first clause give to *νυκτός* the force of "a night," that is, "one night." The verb denoting completed action and the meaning of the temporal noun limit the meaning of the construction to the time which is necessary for the performance of the action. Other cases of the same nature will be noted in considering the nouns in the genitive modified by words of measure.

The second large division in the discussion of the genitive comprises all instances in which a modifying word is present. These various modifiers will be classified in the same way as in the case of the accusative, that we may study separately the instances in which there is a limiting word signifying measure, and those in which there is a word of more or less demonstrative character.

Considering first the smaller and simpler class, namely, that characterized by the presence of a word of measure,

it is observed that the number of such words of measure as compared with those found in the accusative is limited by the quantity of material that can be obtained from the sources used in this investigation. Yet at any rate they are enough to show that any one of the larger number might be used, if the conditions demanded them. They are πολύς, ὀλίγος, πλεῖστος, τοσοῦτος, λοιπός, ὅλος, and a cardinal numeral. The question to be answered is the same as has been put before. Is there anything by which this construction is differentiated from those of the dative and accusative cases other than by the inflectional ending?

This much is sure, that a noun of time limited by a word of measure signifies a period of time in extension, excluding the thought of "time when" or mere dating, the main function of the dative case. In this the phrase runs parallel with what is found in the accusative. Hence in the endeavor to discover how it differs from the construction in that case, we must look elsewhere for some mark of differentiation, and as with the accusative the attention is turned to the word next in the order of relationship, the verb. Now the verb which accompanied the notion of extent of time always denoted duration either in itself or with the assistance of the context. Accordingly if it can be shown that the verbs which are followed by the genitive phrase do not express duration or, if they may do so, that that element is by reason of the setting latent, a distinct mark of differentiation will have been discovered. The verbs that were found to be used with such phrases may be classified as follows.

1. Verbs that denote completion or accomplishment either in themselves or with the aid of the context.

τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν, ἐς ἤπειρον δὲ ἀπὸ Βυζαντίου ἐς Λαιαίους καὶ ἐπὶ τὸν Στρυμόνα (ταύτῃ γὰρ διὰ πλείστου ἀπὸ θαλάσσης ἄνω ἐγίγνετο) ἡμερῶν ἀνδρὶ εὐζώνῳ τριῶν καὶ δέκα ἀνύσαι. Thuc. II 97 2. This is a good illustration showing that a verb like ἀνύσαι, which means "to accomplish" and by its meaning excludes the idea of extent, followed by a temporal phrase

containing a word of measure limits the meaning of the temporal phrase to the time which is necessary for the performance of the act.—*οὐ μέντοι (τὸ ὄνομα Ἕλληνες) πολλοῦ γε χρόνου ἐδύνατο καὶ ἅπασιν ἐκνικῆσαι.* Thuc. I 3 2. The verb, *ἐκνικῆσαι*, takes on from the preceding context not the meaning of the continuance of a state, but the accomplishment only implied in "to prevail, to get the upper hand, to come into vogue"; so that this like the preceding excludes from the temporal phrase the relation of extent of time.—*ἀθυμίαν τε πλείστην ὁ χρόνος παρεῖχε παρὰ λόγον ἐπιγιγνόμενος, οὓς ᾧοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν, ἐν νήσῳ τε ἐρήμῃ καὶ ὕδατι ἁλμυρῷ χρωμένους.* Thuc. IV 26 4. There is no thought of continuance in the verb, "to take by siege." *ὀλίγων ἐτῶν καθαιρήσειν*, Thuc. V 14 3. *καὶ ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα.* Hdt. III 134. *ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατταν.* An. IV 7 20. The verb in itself does not denote completion, but with the prepositional phrase it does, meaning "he will lead them, bring them to a place, get them there."

These citations seem to point out conclusively that verbs denoting completion or accomplishment only, and not a state, do not harmonize with extent of time, but with a period considered as the limits within which the act is accomplished.

2. A verb of momentary or instantaneous action.

λέγων ὅτι οὔπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι. An. I 9 25. *ἐπιτυγχάνω* "to happen upon" differs perceptibly from verbs like "to march" and "to accomplish" in that the time occupied is unappreciable. Accordingly if it is limited by a temporal phrase containing a word of measure, by its own meaning it gives to the phrase the force of "time within which," excluding duration and the time necessary for the accomplishment of an act.

3. A third class contains those verbs which may be followed by a phrase indicative of the length of duration, (a) whose general setting keeps the element of continuance

latent, or (b) to which an accompanying negative gives the force of non-occurrence.

(a) ὁ δ' αὖ Ἐπαμεινώνδας, ἐνθυμούμενος ὅτι ὀλίγων μὲν ἡμερῶν ἀνάγκη ἔσοιτο ἀπιέναι διὰ τὸ ἐξήκειν τῇ στρατείᾳ τὸν χρόνον. Hell. VII 5 18. While it is conceivable that ἀπιέναι could have the meaning that ἐλθεῖν takes in An. VI 6 38 (see p. 51), yet it is out of the question for it to mean that here. The setting is entirely different. "To return, to retire, to withdraw, to start back" in this context is wholly colorless and cannot put forward the idea of duration. That this is so is further supported by the following διὰ τὸ ἐξήκειν κτλ.—ὁ δὲ θέμενος τὰ ὅπλα ἐγγὺς κήρυκα προσπέμπει αὐτοῖς λέγοντα, εἰ βούλονται ἐξιέναι ἐκ τῆς Σικελίας πέντε ἡμερῶν λαβόντες τὰ σφέτερα αὐτῶν, ἑτοῖμος εἶναι σπένδεσθαι. Thuc. VII 3 1. This is of the same character as the preceding. ἐξιέναι ἐκ τῆς Σικελίας, as is evident from the situation described by the writer, is equivalent to "to go out," not "to keep going out of Sicily." The notion of continued marching is wholly foreign to the general setting, and the verb is as colorless as the verb "to leave," by which it might be translated. The other elements in the context, which can scarcely be described otherwise than by the general trend of the thought, do not allow the indefiniteness of the verb with regard to the kind of action to develop into the definiteness of duration in the presence of a temporal phrase of measure, as was the case with the colorless verbs with expressions of extent of time. So it is, if the verb cannot under the circumstances express duration or repeated action and is limited by a temporal phrase denoting a more or less extended period of time, this period must necessarily be the time within which that action takes place. The indefiniteness of the verb leaves the question open whether the whole or only a part of the time is occupied.

Others like the above are: αὐτὸν δέ σε καὶ τοὺς σοὺς συμπλόους τριῶν ἡμερέων προσαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινὰ μετορμίζεσθαι, εἰ δὲ μή, ἅτε πολεμίους περιέψεσθαι. Hdt. II 115. μηνῶν τεσσάρων, Thuc. VI 21 2.

(b) The passages in which the genitive depends on a

negatived verb are: εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν· Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις. An. I 7 18. Note that the prepositional phrase of the second part is a repetition of the genitive phrase of the first. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἴχομεν λαμβάνειν. An. II 2 11. ταῦτα ἔξ τε καὶ ἑκατὸν λογίζονται ἔτεα, ἐν τοῖσι Αἰγυπτίοισί τε πᾶσαν εἶναι κακότητα καὶ τὰ ἱρὰ χρόνου τοσούτου κατακληισθέντα οὐκ ἀνοιχθῆναι. Hdt. II 128. ἑπτὰ δὲ ἐτέων μετὰ ταῦτα οὔκ ὦε τὴν Θήρην. Hdt. IV 151. ἐπεὰν δὲ θάψωσι, ἀγορὴ δέκα ἡμερέων οὐκ ἴσταταί σφι οὐδ' ἀρχαιρεσίη συνίζει, ἀλλὰ πενθέουσι ταύτας τὰς ἡμέρας. Hdt. VI 58. ἑκατόν τε ἐτέων μὴ ζητῆσαι κάτοδον ἐς Πελοπόννησον. Hdt. IX 26. διὰ τὸ δυοῖν ἐτοῖν μὴ εἰληφέναι καρπὸν ἐκ τῆς γῆς. Hell. V 4 56.

In all of these the particle negatives the verb only and brings it about that the meaning is that of simple non-occurrence; so that when a temporal phrase including a word of measure follows, the relation is not one of extent, since that is not consonant with non-occurrence, but is the time in which that non-occurrence falls; for non-occurrence does not differ essentially from momentary action. There can be no confusion with the accusative construction; for there is a distinct mark of differentiation between the given phrases in the genitive limiting a negatived verb and the same phrases in the accusative with a negative present in the sentence. In sentences containing the latter the particle negatives the whole though more especially the word of measure modifying the noun of time. This is fully illustrated by comparing the following with the above.

μείναντες οὐ πολλὰς ἡμέρας.—Hell. VII 1 22.

τὸ καὶ οὔ τι πολὺν χρόνον ἔμπεδον ἦεν.—Il. 12 9.

μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὕτως
κλαῖ'.—Od. 4 543–4.

Ἀτρεΐδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἔρυκε.
—Od. 4 594. cf. 15 68.

οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος
μύθων.—Od. 4 675–6.

οὐ μέν τοι κείνω γε πολὺν χρόνον ἀμφὶς ἔσεσθον
φυλόπιδος κρατερῆς.—Od. 16 267–8.
ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις.—Il. 19 157–8.
οὐ γὰρ ἀνὴρ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἄκμηνος σίτοιο δυνήσεται ἄντα μάχεσθαι.—Il. 19 162–3.

καὶ ὄντων αὐτῶν οὐ πολλάς πω ἡμέρας ἐν τῇ Ἀττικῇ. Thuc. II 47 3. οὐκ ὀλίγον χρόνον ἐπλανᾶτο. Thuc. II 102 6. οὐ γάρ τινα πολλὸν χρόνον ἦρξε ὁ Κλεομένης. Hdt. V 48. νῦν ὦν μηκέτι πλεῦνα χρόνον ζόην τοιήνδε ἔχωμεν. Hdt. IV 114. οὔτε γὰρ ἄν τοι δοίην θυγατέρα τὴν ἐμὴν γῆμαι, οὔτε ἐκείνῃ πλεῦνα χρόνον συνοικήσεις. Hdt. IX 111. καὶ Μοίρι οὔκω ἦν ἔτεα εἰνακόσια τετελευτηκότι. Hdt. II 13. μετὰ ταῦτα οὐ πολλόν τινα χρόνον βιοὺς ἀπέθανε. Hdt. IX 10.

There are no exceptions to this rule among all the cases gathered, and it even holds good in the instances of the demonstrative accusative phrases with one exception, An. III 1 3 (see p. 64), in which the desire of the writer to make the idea of "throughout the night" emphatic was so strong that the accusative was employed. Note that in every case with the genitive the negative directly precedes the verb, while in not a single instance is this true when the accusative is used. By reason of this precise use of the negative particle the possibility of confusing the meaning of the two constructions is eliminated.

4. A fourth class is miscellaneous in character.

ἐντεῦθεν δὲ ἔτι πολλῆς νυκτὸς παραπλεύσαντες καὶ ἀφικόμενοι τῆς ἠπείρου ἐς Ἁρματοῦντα καταντικρὺ Μηθύμνης. Thuc. VIII 101 3. This contains a phrase that does not differ from the regular use of νυκτός in that when modified by πολλῆς it equals "much darkness," or with ἔτι, "while it was still very dark." The meaning of νυκτός modified by such a word as πολλῆς forbids both extent of time and exact dating, and limits the meaning of the construction to the time within which the action falls.—τοῦ δὲ λοιποῦ χρόνου ἐβούλετο τριώβολον διδόναι, ἕως ἂν βασιλέα ἐπέρηται. Thuc. VIII 29 1. This is quite unlike any of the other cases dealt with. The ἕως ἄν clause

gives the limit of τοῦ λοιποῦ χρόνου expressing measure, and both together seem to compel the phrase to be interpreted as extent of time. (see p. 39.)

In summing up with regard to the genitive temporal phrases characterized by a word of measure, it may be said, that when the verb, either by itself or with the help of the context, expresses completion or accomplishment, when it expresses momentary action, or in case the verb, though able to denote continuance when modified by such a phrase as the above, is prevented from doing so by the general trend of the thought or a negative, the case ending need not be called upon to decide the meaning, but these elements coupled with the meaning of the word itself and the modifying word are sufficient. And lastly in exceptional cases there may be found an instance such as Thuc. VIII 29 1, in which there are strong indications of extent of time.

A second part of the study of the modified nouns of time in the genitive deals with those limited by words not indicative of measure. Most of these except ἕκαστος are of a more or less demonstrative character, that is, they mark off a particular period of time. It will perhaps be simpler, and more satisfactory results will be gained, if a slight subdivision be made based on the degree of the demonstrative nature in the modifying word. Accordingly we shall first consider those instances which have the article only; these comprise a large part of the material and come near in many cases to the use of the same words without the article. But even among the examples with the article there will be noticed a difference, which brings about a further division. In most cases the article has its customary meaning, but in some it has a distributive force.*

Taking up the former first, we have as our problem to answer the question whether there is anything besides the

* In connection with the separation along this line is the interesting fact that the words used with the article in its ordinary meaning are all used in the genitive without any modifier, but those with the distributive article are not so used.

case ending by which to differentiate the meaning of the genitive of a noun and article from the meanings of the constructions of the other two oblique cases, or in other words, how much depends upon the case ending. As factors exerting an influence upon the meaning of the case there are the meaning of the word itself, the article, and the verb with the general context. The nouns, seven in all, with the meaning of "daytime," "night-time," "early morning," "afternoon," "spring," "summer," and "winter," are too indefinite when modified simply by the article to give the exact time of an action. Such phrases as τῆς νυκτός, τοῦ θέρους, etc., lie midway between those that contain a demonstrative word and the use of the same nouns when employed by themselves. At one time, by reason of the definite nature of the context they are all but equivalent to the demonstrative expressions, but this through no particular virtue of their own; at another because of the general character of the statement in which they stand, they are like the same words used alone: but in most instances they are neither the one nor the other, neither so indefinite as when employed without the article nor so definite as those with the additional element of the demonstrative. For even though a particular daytime or night-time is indicated by the context, yet the article is not strong enough to present its noun as a unit, considered, so to speak, as a point in time, but presents it as a period more or less extended, as τῆς νυκτός, "the night-time." The temporal relation that exists between a phrase of this sort and the rest of the sentence is a vague one. As will presently be shown, it does not indicate extent: because of lack of definiteness, the inability of the article to give to the phrase the connotation possessed by the demonstrative phrase, it has not the power to designate the point of time at which an act takes place, but can simply tell the time in which an action falls, leaving to the context to point out or not what night, summer, etc., is meant. It is the meaning of the word itself, which is always one that may be used alone in the genitive, together with the modifying

word that differentiates this from the dative construction. To distinguish it from the accusative, as the same words are found in that case, some mark of distinction must be discovered in the verb. For a better examination of the verbs they will be classified according to the kind of action signified.

1. The first class is of verbs denoting completion or accomplishment, in meaning or in tense.

διέρχομαι, aor. An. III 3 11.

ἥκω, pres. An. II 2 1, VII 2 16; fut. An. VI 3 25.

καταλαμβάνω, to capture, aor. pass. An. IV 2 14.

λύω, to destroy, aor. An. II 4 17.

οἴχομαι, imp. An. IV 6 3, VII 2 17.

παρέρχομαι, perf. Hell. IV 5 3.

Such verbs as these by their meaning exclude the notion of extent of time.

ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός. εἰ δὲ μή, αὔριον πρῲ ἀπιέναι φησίν. An. II 2 1. The following *αὔριον* allows the rather indefinite phrase, *τῆς νυκτός*, to be employed, although it is equivalent to the definite expression, "to-night." *καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακήν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης τῆς νυκτός.* An. II 4 17. *ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ᾤχετο καταλιπὼν τὸν υἱόν.* An. IV 6 3. *αἰσθόμενος δὲ ὁ Ἀγησίλαος τῆς νυκτὸς παρεληλυθότας αὐτούς, ὑποστρέψας ἅμα τῇ ἡμέρᾳ εἰς τὸ Πειραιον ἦγε.* Hell. IV 5 3. There is absolutely nothing in the context to show that any continued action was thought of in the perfect tense, which simply expresses the fact that the detachment of troops had got by.

2. The second class comprises verbs which for want of a better term have been called verbs of instantaneous or momentary action, which either may signify the beginning or end of an act, or do not contain an appreciable temporal element. Such verbs cannot be followed by a temporal expression indicating the relation of extent, unless they express repeated action, which is not the case in any of the instances; but by reason of the character of the temporal

phrase the relation is limited to the time within which the action falls. It will be seen, if not in the following list, at least in later ones, that a clear-cut division cannot always be maintained between this class and the preceding, and some may appear to belong to both:

ἀνίστημι, 2 aor. An. VII 4 6, Hell. V 4 28; 1 aor. Thuc. V 58 2.

ἀποπέμπω, aor. pass. Thuc. VII 31 3.

ἀποστέλλω, aor. pass. Thuc. VII 50 1.

ἀφικνέομαι, pres. Hell. II 4 10; aor. An. VII 3 10, Hell. VII 2 23.

ἐπιπίπτω, aor. Hell. IV 8 30.

ἐπιτίθεμαι, to attack, aor. An. II 4 16.

κελεύω, aor. Hdt. VIII 107.

παραγίγνομαι, to arrive, aor. Thuc. II 5 1.

τοῦ δ' ὄρθρου ἀναστὰς ἐφύλαττε μὴ λάθοι αὐτὸν ὁ πατὴρ ἐξελθών. Hell. V 4 28. *ἀφικνεῖται τῆς νυκτὸς εἰς τὸν Πειραιᾶ.* Hell. II 4 10. *ὀργισθέντες οἱ Ἀσπένδιοι τῆς νυκτὸς ἐπιπεσόντες κατακόπτουσιν ἐν τῇ σκηνῇ αὐτόν.* Hell. IV 8 30. *ὁ δὲ Γύλιππος ἄλλην τε στρατιὰν πολλὴν ἔχων ἦλθεν ἀπὸ τῆς Σικελίας καὶ τοὺς ἐκ τῆς Πελοποννήσου τοῦ ἦρος ἐν ταῖς ὁλκάσιν ὁπλίτας ἀποσταλέντας.* Thuc. VII 50 1. *ταύτην μὲν τὴν ἡμέρην ἐς τοσοῦτο ἐγίνετο, τῆς δὲ νυκτὸς κελεύσαντος βασιλέος τὰς νέας οἱ στρατηγοὶ ἐκ τοῦ Φαλήρου ἀπῆγον ὀπίσω ἐς τὸν Ἑλλήσποντον.* Hdt. VIII 107.

3. The third class contains verbs that may denote continuance. In some cases this element is prominent, in others it plays no part whatever.

ἀγρεύω, pres. Hdt. II 95.

ἀναβαίνω, pres. Hell. VII 4 13.

ἀναπαύομαι, aor. Hell. VII 4 32.

ἀναχωρέω, pres. Thuc. VII 72 2.

ἀπάγω, pres. Thuc. VII 73 3.

ἀποβαίνω, aor. Hell. V 1 10.

ἀποχωρέω, pres. Thuc. VII 73 1; 73 3.

βουλεύομαι, aor. Hdt. VII 12.

γίγνομαι, pres. An. IV 4 8; aor. Thuc. I 54 1, II 5 2, An. VII 4 14.

διαβαίνω, aor. Hell. IV 8 35.
διεξέρχομαι, aor. Thuc. VII 85 2, Hell. VI 5 17.
εἰμί, Hdt. IV 50 (2).
ἐπιγίγνομαι, pres. Hell. II 4 3.
ἐπιλείπω, pres. Hdt. II 25.
ἔρχομαι, pres. An. V 7 14; aor. An. VII 8 9.
καταβαίνω, pres. Hell. II 4 5.
κατακομίζω, pres. Thuc. IV 67 3.
κομίζομαι, imp. Thuc. III 81 1.
νίφεται, Hdt. IV 31.
ὁράω, imp. Hdt. VIII 78; aor. Hell. I 6 28.
παραρτέομαι, imp. Hdt. VIII 76.
πειράομαι (κακουργεῖν), imp. An. VI 1 1.
περιορμέω, imp. Thuc. IV 23 2.
περιπλέω, pres. Thuc. IV 23 2.
πλέω, pres. Thuc. IV 32 1; imp. Hell. V 1 19.
πληρόω, aor. Thuc. VII 19 5.
πορεύομαι, fut. Hell. VI 4 25.
ῥέω, pres. Hdt. II 25.
συλλέγομαι, imp. An. VI 3 6.
τήκω, pres. Hdt. IV 50.
ὕεται, Hdt. IV 50.
φεύγω, to flee, pres. Hell. V 4 21, Thuc. IV 133 3.
χρήίσκομαι, pres. Hdt. III 117.
χωρέω, imp. Thuc. VII 83 4.

Though all these verbs may denote continuance under favorable circumstances, and though some of them do in the references cited, yet none of them possesses an element of duration so strong as to give to the temporal phrase the meaning of extent of time. Hence it is that when such a verb is modified by a temporal phrase not indicating measure, consisting merely of one of the seven given nouns and the article, the meaning that naturally follows is that of the time during or in which the action takes place. For "time when" is excluded by the weak demonstrative nature of the article, and there is nothing to lead toward extent of time except the notion of continuance more or less in

the background. The seemingly weak point in this argument is that the accusative of the same expression is used with some of the same verbs. But in the case of the accusative the inflectional ending had to be called in to decide the meaning. If that had not been done, the result would have been exactly the same as in the cases of the genitive. The one needs the case ending to make the chain complete, because we know that the accusative case regularly denotes extent of time, and because we see that such a meaning is consonant with the context. In the other, knowing in the same way the general meaning of the genitive, we may obtain it without calling upon the additional factor. If this assertion seems too bold, it will at any rate be granted that the dependence on the inflectional ending in the case of the genitive is far less than with the accusative, that is, it is not necessary for obtaining the meaning, but only to show, as it were, that it is not accusative.

Some illustrations of this class are the following. *ἐκέλευον φράζειν Νικίᾳ μὴ ἀπάγειν τῆς νυκτὸς τὸ στράτευμα, ὡς Συρακοσίων τὰς ὁδοὺς φυλασσόντων, ἀλλὰ καθ' ἡσυχίαν τῆς ἡμέρας παρασκευασάμενον ἀποχωρεῖν.* Thuc. VII 73 3.—*οἱ μέντοι Ἀρκάδες καὶ οἱ μετ' αὐτῶν οὕτως ἐπεφόβηντο τὴν ἐπιοῦσαν ἡμέραν ὥστε οὐδ' ἀνεπαύσαντο τῆς νυκτὸς ἐκκόπτοντες τὰ διαπεπονημένα σκηνώματα καὶ ἀποσταυροῦντες.* Hell. VII 4 32. If the negatived verb with the participles in this sentence means "they did not cease cutting down etc.," then we have a good example of a genitive used where there might have been an accusative. (cf. An. VII 6 9 p. 61; also see p. 41.) The reason for the use of the genitive rather than the accusative would be that the writer was drawn to the former because of the prevalence of the phrase *τῆς νυκτός* and the fact that the negative with the verb did away with all ambiguity, since "they did not cease during the night" is equivalent to "they continued throughout the night." But if the verb means "to take rest," which to me seems more likely, and the participles are exegetical of this thought, then the genitive is the more natural, as it limits the leading verb only, and not the combination of the

verb and supplementary participles as in the former case.—*ἀλλ' ὥσπερ τῆς ἡμέρης ἐβουλεύσαο ποιέειν, ταύτην ἴθι τῶν ὁδῶν.* Hdt. VII 12. *τὰ κατύπερθε ταύτης τῆς χώρης αἰεὶ νίφεται, ἐλάσσονι δὲ τοῦ θέρους ἢ τοῦ χειμῶνος, ὥσπερ καὶ οἰκός.* Hdt. IV 31. *ὁ δὲ Θρασύβουλος, ἤδη συνειλεγμένων εἰς τὴν Φυλὴν περὶ ἑπτακοσίους, λαβὼν αὐτοὺς καταβαίνει τῆς νυκτός.* Hell. II 4 5.—*Ἀθηναῖοι μὲν δυοῖν νεοῖν ἐναντίαιν αἰεὶ τὴν νῆσον περιπλέοντες τῆς ἡμέρας (τῆς δὲ νυκτὸς καὶ ἁπάσαις περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος, ὁπότε ἄνεμος εἴη).* Thuc. IV 23 2. Here again the accusative might well be expected; but the *αἰεί* takes its place and the nouns are attracted to the more usual genitive construction—not only that with the article exerting an influence, but also that without, which in this instance could have been used.—*τοῦ δὲ θέρεος ἡ χιὼν . . . τηκομένη,* Hdt. IV 50 (see p. 58). *τῶν δ' ἐντυχόντων τινὲς τῆς νυκτὸς φεύγοντες εἰς τὸ ἄστυ ἀπήγγελλον τοῖς Ἀθηναίοις ὅτι στράτευμα πάμπολυ προσίοι.* Hell. V 4 21. *καὶ τὸ ὕδωρ τὸ γενόμενον τῆς νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν.* Thuc. II 5 2. *τοῦ μὲν χειμῶνός ἐστι (ὁ Ἴστρος) ὅσος περ ἐστί, ὀλίγῳ τε μείζων τῆς ἑωυτοῦ φύσιος γίνεται.* Hdt. IV 50. *ἐπιγίγνεται τῆς νυκτὸς χιὼν παμπληθὴς καὶ τῇ ὑστεραίᾳ.* Hell. II 4 3. This last is a good example of the effect of usage. Here are a dative and an accusative connected by *καί*, dependent on the same idea and virtually expressing the same relation. *τῆς νυκτός*, because it is followed by *τῇ ὑστεραίᾳ*, dates as precisely as the dative, which, had some demonstrative been inserted, might have been used; but the force of usage was too strong to allow either to change its case.

Passing to the instances of the genitive modified by the distributive article, it will be seen that they may be divided into two groups.

1. In the first belong: *μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας.* An. IV 6 4. *οὐ προῄει πλέον τῆς ἡμέρας ἢ δέκα ἢ δώδεκα σταδίων.* Hell. IV 6 5. *δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἣ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ.* Thuc. I 138 5.

In each of these the temporal phrase signifies the time necessary for the action of the verb. To these should be

added two instances from Herodotus whose verbs are different from the preceding, but in which the numeral adverb makes it evident that "time within which" is the relation. *πανηγυρίζουσι δὲ Αἰγύπτιοι οὐκ ἅπαξ τοῦ ἐνιαυτοῦ, πανηγύριας δὲ συχνάς.* Hdt. II 59. *τοῦτο δὲ τὸ δεῖπνον παρασκευάζεται ἅπαξ τοῦ ἐνιαυτοῦ.* Hdt. IX 110.

2. To the second group belong: *οἷς ἀργύριον Λέσβιοι ταξάμενοι τοῦ κλήρου ἑκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν αὐτοὶ εἰργάζοντο τὴν γῆν.* Thuc. III 50 2. *τοῦ μὲν δημοσίου δραχμὴν τῆς ἡμέρας τῷ ναύτῃ ἑκάστῳ διδόντος.* Thuc. VI 31 3. *δραχμὴν γὰρ τῆς ἡμέρας ἕκαστος ἐλάμβανε.* Thuc. VII 27 2 (III 17 3). *εἰ δέ τις τῶν πόλεων ἐκλίποι τὴν στρατείαν, ἐξεῖναι Λακεδαιμονίοις ἐπιζημιοῦν στατῆρι κατὰ τὸν ἄνδρα τῆς ἡμέρας.* Hell. V 2 22. *ὑπισχνοῦμαι δὲ ὑμῖν, ἂν ἐκπλέητε, ἀπὸ νουμηνίας μισθοφορὰν παρέξειν κυζικηνὸν ἑκάστῳ τοῦ μηνός.* An. V 6 23. *καὶ λέγει ὅτι δαρεικὸς ἑκάστῳ ἔσται μισθὸς τοῦ μηνός.* An. VII 6 1. *καὶ δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν.* An. VII 6 7. *τοῦ μηνός*, An. I 3 21, Hell. I 5 5; Thuc. VIII 29 2.

Let us take as a typical example Thuc. VI 31 3. The temporal phrase, *τῆς ἡμέρας*, can scarcely be connected with such as *μισθὸν τεττάρων μηνῶν* An. I 2 12, as an analysis shows a marked difference. In the latter we have a word denoting indefinite pecuniary value, which is measured by the temporal unit or units in the genitive phrase, and this must depend upon the noun. In the former there is always present a definite unit of pecuniary value, while the temporal phrase indicates the temporal unit, the equivalent of the pecuniary unit. In other words, it is the temporal unit according to which the pay is given. It hardly seems possible that the Greeks thought of this phrase as intimately connected with the verb, but rather with the noun, just as in English we say, I shall give you a dollar a day. Yet we cannot get rid of the fact that this distributive phrase was intimately connected with the verb (compare the first three examples in group 1). With this fact these instances must be connected in some way or other. It is apparently quite evident that in the instances under discussion the phrase is

altogether formulaic, and the speaker never stopped to think of its relation. In the historical period he certainly did not think of the phrase as denoting the time in which the action falls, to which category some grammars refer it (Kuehner, Gramm. d. Griech. Spr. 3 ed. p. 387, Hadley-Allen § 759). Since it cannot logically depend upon the noun, we are thrown back upon the verb. But as it can scarcely be supposed that the pay was given and received some time during each day, may it not be thought that the phrase goes back to a period when such was the case? (cf. Lev. XIX 13, Deut. XXIV 15.) This general phrase could have been used then when its relation by reason of the facts was perfectly clear; but in the course of time the conditions changed, yet the phrase remained. While of course this explanation is not proved, yet it is one that best correlates these cases with those first given and those with ἕκαστος to follow.

This class of genitive temporal phrases just mentioned, namely those with ἕκαστος, must be dealt with separately. An interest attaches itself to them because out of twenty-five instances found in the sources for this study only two of them are not in the genitive case, one being in the accusative and one in the dative. Since these phrases are so generally used in the genitive case, it is natural to suppose that there must be something in the modifying word itself or in the context to differentiate them from the customary uses of the accusative and dative. Let us see whether anything in this line may be discovered.

It may fairly be said that there is nothing in the meaning of the distributive itself to exclude extent of time. For instance, the following sentence would be called good Greek, ἐν τῷ στρατοπέδῳ ἑκάστην νύκτα ἔμενον. But the difference between this sentence and the examples collected is that the verbs, though able in some cases to express duration, yet are not strong enough like μένω to limit the meaning to

extent of time. In some instances it is expressly stated that the action does not continue throughout the whole period, as Hell. I 1 30 (see below); and in others it is impossible to conceive it as continuing throughout the period, as Hdt. IV 98 (see below). That Herodotus felt this difficulty seems implied in II 130 (see p. 62), in which πάννυχος is added to the accusative case. Hence it may be granted that the verbs in the examples cited below cannot give to the phrase the significance of extent of time.

The answer to the second question, how such phrases are differentiated from the dative, is twofold. In the first place, every dative with exceedingly rare exceptions—of which but one is in point here and will be noted presently—designates a particular day, month, year, etc., something which a distributive cannot do. In the second place, the verbs in the sentences with the ἕκαστος phrases denote customary action, either by their meaning, ἐνόμισε Hdt. VII 120, or by their tense, the present or imperfect, or by both, as ἐφοίτα Hdt. V 17. This is of course demanded by the meaning of the distributive. But out of all the great number of instances of the dative there is but one in which this is so, and that, strange to say—and yet it is not strange—is one containing ἕκαστος, Hdt. III 57 αὐτοὶ δὲ τὰ γινόμενα τῷ ἐνιαυτῷ ἑκάστῳ χρήματα διενέμοντο. This dative is the more strange because out of the twenty instances in which the author uses a similar phrase, eighteen are in the genitive. The explanation for this deviation may be that with Herodotus the niceties of case usage are not so marked as in a precise author like Thucydides, and that he was prone to break away from what was customary, or the force of analogy may have attracted the phrase into the dative case. An example of the former has been seen in his use of τοῦτον τὸν χρόνον and will later be further illustrated in his use of ἡμέρα and χρόνος in the genitive case.

Given then a noun of time limited by the distributive adjective, ἕκαστος, and a verb denoting customary action,

the conditions do not permit a precise dating, but can give only in a general way the time to which the action belongs.

Some examples of these phrases are the following. ἐξιόντες δ' ἑκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις ἐφέροντο ἀδεῶς πυροὺς κτλ. An. VI 6 1. καὶ ἕωσπερ ἐτειχίζετο τὸ τεῖχος, ἑκάστης ἡμέρας παραπομπαὶ ἐγίγνοντο. Hell. VII 2 23. Τριταναίχμῃ τῷ Ἀρταβάζου ἐκ βασιλέος ἔχοντι τὸν νόμον τοῦτον ἀργυρίου μὲν προσήιε ἑκάστης ἡμέρης ἀρτάβη μεστή. Hdt. I 192. ἐπεὰν ἐμὲ ἴδητε τάχιστα πορευόμενον ἐπὶ Σκύθας, ἀπὸ τούτου ἀρξάμενοι τοῦ χρόνου λύετε ἄμμα ἓν ἑκάστης ἡμέρης. Hdt. IV 98. πρῶτα μὲν γὰρ ἔχεται τῆς λίμνης τὸ μέταλλον ἐξ οὗ ὕστερον τούτων τάλαντον ἀργυρίου Ἀλεξάνδρῳ ἡμέρης ἑκάστης ἐφοίτα. Hdt. V 17. ἱερὸς ὁ χῶρος τῆς Ἀρτέμιδος. τὸν ἔχοντα καὶ καρπούμενον τὴν μὲν δεκάτην καταθύειν ἑκάστου ἔτους. An. V 3 13. ἐπὶ δὲ τοῦ μείζονος βωμοῦ καὶ καταγίζουσι λιβανωτοῦ χίλια τάλαντα ἔτεος ἑκάστου οἱ Χαλδαῖοι. Hdt. I 183. ἔτεος δὲ ἑκάστου ἀμάξας πεντήκοντα καὶ ἑκατὸν ἐπινέουσι φρυγάνων. Hdt. IV 62. ἑκάστης ἡμέρης, Hdt. II 37, III 90, τῆς ἡμέρας ἑκάστης, Thuc. V 47 6. ἔτεος ἑκάστου, Hdt. I 67, II 177, III 84, V 82, VI 46.—In the following the presence of a multiplicative adverb, etc., aids in excluding the idea of extent of time. ὅτι βασιλεὺς Ξέρξης οὐ δὶς ἑκάστης ἡμέρης ἐνόμισε σῖτον αἱρέεσθαι. Hdt. VII 120. λοῦνται δὲ δὶς τῆς ἡμέρης ἑκάστης ψυχρῷ καὶ δὶς ἑκάστης νυκτός. Hdt. II 37. συρμαίζουσι τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἑκάστου. Hdt. II 77. κατὰ κώμας ἑκάστας ἅπαξ τοῦ ἔτεος ἑκάστου ἐποιέετο τάδε. Hdt. I 196. ὧν γὰρ ἐγίγνωσκε τοὺς ἐπιεικεστάτους καὶ τριηράρχων καὶ κυβερνητῶν καὶ ἐπιβατῶν, ἑκάστης ἡμέρας πρῳ καὶ πρὸς ἑσπέραν συναλίζων πρὸς τὴν σκηνὴν τὴν ἑαυτοῦ ἀνεκοινοῦτο ὅ τι ἔμελλεν ἢ λέγειν ἢ πράττειν. Hell. I 1 30. ἔτεος ἑκάστου ἅπαξ, Hdt. IV 105. ἅπαξ τοῦ ἐνιαυτοῦ ἑκάστου, Hdt. IV 66.

We now pass to the consideration of those genitive phrases that are modified by a word of stronger demonstrative character than the article. The question to be answered is the same as has been proposed before, namely, Is there anything to differentiate the use of these expressions from that of the same in the accusative and dative? Let us first compare them with the accusative.

In the first place, there is nothing in the nature of the modifying word to debar the meaning of extent of time, providing the conditions be favorable; and there is nothing in the nature of the word to influence the meaning of the construction in that direction. Consequently since no mark of differentiation can be found in the modifying word, as a second resort the verb, the element next in importance, must be examined to see whether there is any difference in it. This may best be discovered by a classification according to the kind of action expressed by the verbs.

1. Verbs that denote of themselves or by the aid of their context completion or accomplishment.

αἱρέω, to take a town, aor. Thuc. V 35 1.

διαφθείρω, to destroy, aor. Thuc. III 94 1.

ἥκω, pres. Thuc. VII 10; imp. Thuc. VI 8 1.

καθίστημι, imp. Thuc. V 82 1.

κατακαίω, aor. pass. Thuc. IV 133 2.

καταλαμβάνω, to take a city, aor. Thuc. IV 1 1.

κατασκάπτω, aor. Thuc. IV 109 1.

λαμβάνω, to take prisoner, aor. Thuc. V 84 1.

νικάω, pres. Hdt. VII 166.

οἰκίζω, to found a city, aor. Thuc. VI 3 2.

περιαιρέω (*τὸ τεῖχος*), aor. Thuc. IV 51 1.

διαλύω, pluperf. Thuc. V 1.

πείθω, pres. Thuc. II 33 1, 80 1, III 100 1; aor. Thuc. V 52 2.

συλλαμβάνω, to take prisoner, pres. Thuc. IV 50 1.

These verbs by their meaning exclude from the accompanying temporal phrase the meaning of extent of time. Yet lest there be doubt with regard to some, the following illustrations of doubtful verbs are given. *τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον ὃν ἐν τῇ Μήλῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν τριάκοντα νεῶν Ἀθηναῖοι περὶ Πελοπόννησον ὄντες πρῶτον ἐν Ἐλλωμενῷ τῆς Λευκαδίας φρουρούς τινας λοχήσαντες διέφθειραν.* Thuc. III 94 1. In this sentence, in addition to the verb expressing accomplishment, the nature of the object and the prepositional phrase, following close upon the genitive

phrase and indicating that but a part of the period was occupied, forbid the interpretation that the lying in wait and the destruction of a few guards lasted throughout the summer. And further, the temporal phrase does not give to the verb its particular meaning.—*τοῦ δ' ἐπιγιγνομένου θέρους ἅμα ἦρι οἱ τῶν Ἀθηναίων πρέσβεις ἦκον ἐκ τῆς Σικελίας καὶ οἱ Ἐγεσταῖοι μετ' αὐτῶν ἄγοντες ἑξήκοντα τάλαντα κτλ.* Thuc. VI 8 1. The completion implied in *ἦκον* together with the *ἐκ Σικελίας*, the implied *εἰς Ἀθήνας* and the rest of the sentence, especially *ἅμα ἦρι*, carry absolutely no evidence of their taking the whole summer to accomplish the act (a relation regularly expressed by the genitive) or their remaining in Athens afterward throughout the summer.—*πρὸς δὲ καὶ τάδε λέγουσι, ὡς συνέβη τῆς αὐτῆς ἡμέρης ἔν τε τῇ Σικελίᾳ Γέλωνα καὶ Θήρωνα νικᾶν Ἀμίλκαν τὸν Καρχηδόνιον καὶ ἐν Σαλαμῖνι τοὺς Ἕλληνας τὸν Πέρσην.* Hdt. VII 166. The verb, whose meaning is not influenced by the temporal phrase, does not mean "to be victorious throughout the same day"; but the personal objects show that it is "to conquer, to win a victory from." It might be possible, perhaps, to take the temporal phrase with *συνέβη*, which with the meaning, "to happen," denotes mere occurrence, thus excluding the relation of extent of time.—*τοῦ δ' αὐτοῦ θέρους, οὐ πολλῷ ὕστερον τούτων, Ἀμπρακιῶται καὶ Χαόνες, βουλόμενοι Ἀκαρνανίαν τὴν πᾶσαν καταστρέψασθαι καὶ Ἀθηναίων ἀποστῆσαι, πείθουσι Λακεδαιμονίους ναυτικόν τε παρασκευάσαι ἐκ τῆς ξυμμαχίδος καὶ ὁπλίτας χιλίους πέμψαι ἐπ' Ἀκαρνανίαν.* Thuc. II 80 1. The verb is somewhat similar to that of the preceding, being equivalent to "to win over to" a course of action.

2. The second class of verbs consists of those that denote momentary or instantaneous action, and thus cannot be accompanied by a temporal phrase with the meaning of extent of time.

ἀποκτείνω, pres. Thuc. VIII 24 1.

ἀποπέμπω, pres. Thuc. VIII 7 1.

ἀφίστημι, to revolt, aor. Thuc. IV 1 1, V 82 1.

εἰσπέμπω, aor. Thuc. V 56 1.

ἐμπίπρημι, aor. pass. Hell. [I 3 1].

ἐπιπίπτω, aor. Thuc. III 87 1.
ἐπιτίθεμαι, fut. Hdt. VIII 7.
ἔρχομαι, to arrive, fut. Od. 14 161, 19 306.
κοιμάομαι, to go to sleep, aor. pass. Hell. II 2 3.
παρέρχομαι, aor. Thuc. VIII 29 1.
προσαφικνέομαι, pluperf. Thuc. VIII 30 1.
στέλλω, aor. Thuc. II 69 1, III 91 1.
συγκυρέω, to happen, aor. Hdt. IX 90.
συγχωρέω, aor. Hell. III 2 30.
συμπίπτω,, to befall, imp. Hdt. V 36.
ψηφίζομαι, aor. Thuc. V 34 1.

τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις. Thuc. III 87 1.

τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς
τοῦ μὲν φθίνοντος μηνός, τοῦ δ' ἰσταμένοιο.—Od. 19 306–7.

τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀθηναῖοι ναῦς ἔστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν. Thuc. II 69 1. ὥστ' ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη. Hell. II 2 3. τοῦ δ' ἐπιόντος θέρους πέμψας Θρασυδαῖος εἰς Λακεδαίμονα συνεχώρησε Φέας τε τὸ τεῖχος περιελεῖν κτλ. Hell. III 2 30. Ἰστιαῖος μέν νυν ταῦτα διανοεύμενος ἀπέπεμπε τὸν ἄγγελον, Ἀρισταγόρῃ δὲ συνέπιπτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελθόντα. Hdt. V 36. καὶ τοῦ αὐτοῦ θέρους . . . οἱ Λακεδαιμόνιοι ἐψηφίσαντο τοὺς μὲν μετὰ Βρασίδου Εἵλωτας μαχεσαμένους ἐλευθέρους εἶναι καὶ οἰκεῖν ὅπου ἂν βούλωνται. Thuc. V 34 1.

3. The third group of the verbs followed by genitive temporal phrases of a demonstrative character comprises those that may be followed by an expression denoting continuance.

ἀνάγομαι, aor. Hell. I 1 13.
ἀναχωρέω, aor. Thuc. V. 116 1.
ἀποπειράω, aor. Thuc. IV 135 1.
ἀποχωρέω, aor. Thuc. IV 130 1.
βούλομαι, imp. Thuc. VI 1 1.
γίγνομαι: γίνεσθαι τὰς μάχας, Hdt. IX 101; σφενδονῆται ἐγένοντο, An. III 3 20; τάδε χρήσιμα ἐγένετο, Hdt. VI 42; ἐκεχειρία γίγνεται, Thuc. IV 58; πόλεμος ἐγενετο, Thuc. V 53 1; ἐκλιπὲς ἐγένετο, Thuc. IV 52 1; Ὀλύμπια ἐγένετο, Thuc. V 49 1; μάχη ἐγένετο, Thuc. V 51 1.

διανοέω (φυλάσσειν), imp. Thuc. VI 96 1.
διέρχομαι, aor. Thuc. V 13 1.
εἰμί: ὁ ἀγών ἐστι, Hdt. III 85.
εἰσβάλλω, aor. Thuc. II 71 1; III 26 1.
ἐκλείπω, aor. Thuc. II 28.
ἐκστρατεύομαι, pres. Thuc. III 105 1.
ἐμβάλλω, aor. Hell. I 2 4.
ἐπαίρω, pluperf. pass. Thuc. VIII 2 1.
ἐπιβουλεύω, pres. Thuc. III 20 1.
ἐπιστρατεύω, aor. Thuc. II 79 1.
ἔρχομαι, aor. Thuc. III 89 1.
θύω, aor. Hdt. II 47.
καθαίρω, aor. Thuc. III 104 1.
καταδέω, pluperf. Hdt. III 86.
κατακλήω, aor. Thuc. V 83 4.
καταπλέω, pres. Thuc. VIII 35 1.
λανθάνω (σχόντες), aor. Thuc. VI 97 1 (?).
μέλλειν κατασκευάζεσθαι, pres. Thuc. IV 75 1.
ναυμαχέω, aor. Thuc. VII 40 2.
ὁράω, aor. Hdt. VI 107.
παραπέμπω, aor. Thuc. VIII 61 1.
παραπλέω, imp. Thuc. VIII 102 1.
παρασκευάζομαι, imp. Thuc. VI 63 1, VIII 87 1.
ποιεῖσθαι (λόγους), pres. Thuc. V 36 1; imp. Thuc. IV 66 1; (ἀπόβασιν), aor. Thuc. III 115 1.
πολεμέω, imp. Thuc. III 90 1.
προσβάλλω, imp. Thuc. III 103 1.
προσφέρειν (λόγους), pres. Thuc. II 70 1.
στρατεύω, pres. Thuc. III 88 1, IV 109 1, VIII 22 1; aor Thuc. II 58 1, 66 1, 102 1, III 1 1, IV 42 1, 102 1, V 33 1, VI 95 1.
συγκαθίστημι, imp. Thuc. V 52 2.
συμβάλλω, pres. Hdt. V 77.
τέμνω (γῆν), imp. Thuc. VI 7 1.
τῆς ἐπιούσης νυκτὸς ἀνηγάγοντο, Hell. I 1 13 (see p. 28). τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν, Thuc. IV 130 1 (see p. 29). τοῦ δ' αὐτοῦ χειμῶνος Ἀθηναῖοι ἐβούλοντο αὖθις μείζονι παρασκευῇ τῆς

μετὰ Λάχητος καὶ Εὐρυμέδοντος ἐπὶ Σικελίαν πλεύσαντες καταστρέψασθαι. Thuc. VI 1 1. σφενδονῆται ἐγένοντο, An. III 3 20 (see p. 30). τοῦ δ' αὐτοῦ θέρους Ἐπιδαυρίοις καὶ Ἀργείοις πόλεμος ἐγένετο. Thuc. V 53 1. ἐκλιπὲς ἐγένετο. Thuc. IV 52 1 (see p. 106). Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου. Thuc. V 49 1. ὁ ἀγὼν ἔστι, Hdt. III 85 (see p. 29). τοῦ δ' αὐτοῦ θέρους . . . ἐξέλιπε, Thuc. II 28 (see p. 106). τῆς ἐπιούσης νυκτὸς ἐνέβαλον. Hell. I 2 4 (see p. 29). τοῦ δ' ἐπιγιγνομένου χειμῶνος πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων μεγάλην κακοπραγίαν εὐθὺς οἱ Ἕλληνες πάντες ἐπῃρμένοι ἦσαν. Thuc. VIII 2 1. This pluperfect is rather a state of feeling which may be continued than a mere completed action, and for this reason it has been classed here. τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι κατὰ χρησμὸν δή τινα. Thuc. III 104 1. διεξελαυνόντων δὲ (αὐτῶν) κατὰ τὸ προάστειον, ὡς κατὰ τοῦτο τὸ χωρίον ἐγίνοντο ἵνα τῆς παροιχομένης νυκτὸς κατεδέδετο ἡ θήλεα ἵππος. Hdt. III 86. This pluperfect also might be followed by an accusative denoting a continuance of the state following upon the completion of the act. τῆς αὐτῆς ταύτης νυκτὸς . . . παρέπλεον, Thuc. VIII 102 1 (see p. 30). τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς τὴν ἔφοδον οἱ Ἀθηναῖοι ἐπὶ Συρακουσίους παρεσκευάζοντο, οἱ δὲ Συρακόσιοι καὶ αὐτοὶ ὡς ἐπ' ἐκείνοις ἰόντες. Thuc. VI 63 1. τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλοι, ὡς ἑκάστοις ξυνέβαινεν, ἐν τῇ Σικελίᾳ καὶ αὐτοὶ οἱ Σικελιῶται κτλ. Thuc. III 90 1. καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ Ῥηγῖνοι τοῦ αὐτοῦ χειμῶνος τριάκοντα ναυσὶ στρατεύουσιν ἐπὶ τὰς Αἰόλου νήσους καλουμένας. Thuc. III 88 1. τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι διαβάντες ἐς τὴν Εὔβοιαν συμβάλλουσι καὶ τοῖσι Χαλκιδεῦσι. Hdt. V 77.

A comparison of these verbs with those that are limited by phrases of extent of time shows that in the list there is not a single verb that contains an element of duration capable of giving to the temporal phrase the force of extent of time. Further there is not found in the context of any of them any factor that aids or compels the interpretation that the action extended throughout the whole of the given period; but instead in many of them there is some word or phrase indicating that the action does not extend through-

out the period. How then do the genitive phrases with the above verbs differ from those in the accusative with verbs of the same character? Perhaps all that can be said is that one phrase has the inflectional ending of the accusative and the other that of the genitive. But in regard to the former it has been shown that the case ending was necessary to indicate that the analysis of thought had been carried to the point of thinking the given period to be that through which the action continued, as well as the time when it occurred; with the genitive, however, the analysis has stopped with a mere designation of the time, which idea is conveyed by the meanings of the words themselves in the phrase without referring to the ending; that is to say, a phrase such as τῆς ἐπιούσης νυκτός indicates in itself a particular time and nothing else, and the genitive ending serves as a mark, as it were, to show that it is not accusative.

Thus I hope it has been made clear that the verbs with the genitive demonstrative phrases either differ from those with the accusative of the same or like phrases in that they express completed or momentary action, or if they are the same, there is nothing to influence the meaning of the construction toward extent of time, and there is no danger of confusing the one with the other.

The attempt to discover marks of differentiation distinguishing the uses of the genitive and dative of the same or like phrases is a more difficult matter. One of the peculiar characteristics of the dative phrases is that they point out a particular day, night, month or year by reason of the definite character of the modifying words; but the same may be said of the genitive phrases, since they contain either the same modifying words or those of equivalent meaning. Again, the verbal ideas upon which the dative phrases depend denote some particular act, which may be one of completion, may be momentary, may be continued; but the same is true of the genitive phrases. It may be said that a difference lies in the fact that in some of the exam-

ples there is present a secondary temporal expression defining the time more accurately and showing that the action occupied only a part of the time indicated by the genitive phrase. As for example: *τοῦ δ' ἐπιγιγνομένου θέρους ἅμα ἦρι οἱ τῶν Ἀθηναίων πρέσβεις ἦκον ἐκ τῆς Σικελίας καὶ οἱ Ἐγεσταῖοι μετ' αὐτῶν ἄγοντες ἑξήκοντα τάλαντα κτλ.* Thuc. VI 8 1. *τοῦ δ' ἐπιγιγνομένου θέρους ἅμα τῷ ἦρι εὐθὺς ἀρχομένῳ,* Thuc. VIII 61 1. *τοῦ δ' ἐπιγιγνομένου θέρους περὶ σίτου ἐκβολὴν Συρακοσίων δέκα νῆες πλεύσασαι καὶ Λοκρίδες ἴσαι Μεσσήνην τὴν ἐν Σικελίᾳ κατέλαβον.* Thuc. IV 1 1. *τοῦ δ' αὐτοῦ θέρους νουμηνίᾳ κατὰ σελήνην . . . ὁ ἥλιος ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνεπληρώθη.* Thuc. II 28 1. *τοῦ δ' αὐτοῦ θέρους καὶ ἅμα τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ Ἀθηναῖοι . . . ἐπεστράτευσαν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θρᾴκης καὶ Βοττιαίους ἀκμάζοντος τοῦ σίτου.* Thuc. II 79 1. *τοῦ δ' ἐπιγιγνομένου θέρους . . . ἅμα τῷ σίτῳ ἀκμάζοντι,* Thuc. III 1 1. *τοῦ δ' ἐπιγιγνομένου θέρους . . . περὶ νουμηνίαν,* Thuc. IV 52 1.—But the same phenomenon may be paralleled with the dative, as: *ἁθρόαι δὲ γενόμεναι αἱ νῆες ἅπασαι ἐν Παρίῳ ἓξ καὶ ὀγδοήκοντα τῆς ἐπιούσης νυκτὸς ἀνηγάγοντο, καὶ τῇ ἄλλῃ ἡμέρᾳ περὶ ἀρίστου ὥραν ἦκον εἰς Προκόννησον.* Hell. I 1 13. *τῇ δὲ τετάρτῃ πρῴ,* Hell. VI 5 20. *τῇ ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ,* Hell. V 4 49. *ἡμέρᾳ πέμπτῃ ἢ ἕκτῃ καὶ δεκάτῃ ἀφ' ἧς εἰσέβαλε, θυσάμενος πρῳ διεπορεύθη πρὸ δείλης ἑξήκοντα καὶ ἑκατὸν στάδια ἐπὶ τὴν λίμνην κτλ.* Hell. IV 6 6. *Λύσανδρος δὲ τῇ ἐπιούσῃ νυκτί, ἐπεὶ ὄρθρος ἦν, ἐσήμηνεν κτλ.* Hell. II 1 22. *τῇ δ' ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ ἐθύετο μὲν πρὸ τοῦ στρατεύματος.* Hell. VI 5 18. *ὁ δὲ Θουκυδίδης καὶ αἱ νῆες ταύτῃ τῇ ἡμέρᾳ ὀψὲ κατέπλεον ἐς τὴν Ἰκόνα.* Thuc. IV 106 3. *τῇ αὐτῇ ἡμέρᾳ ἐς ὀψέ.* Thuc. VIII 23 2. *τῇ δ' ὑστεραίᾳ ἀνηγάγοντο μὲν νυκτὸς ἐπ' ὀλίγας ναὺς τοὺς ὁπλίτας πάντας ἐπιβιβάσαντες.* Thuc. IV 31 1. *τῇ δὲ ὑστεραίᾳ περὶ δείλην τὸ τεῖχος ὅσον οὐκ ἀπετετέλεστο.* Thuc. IV 69 3.

There must be added to the above described external or formal similarity of the genitive and dative demonstrative phrases another point of resemblance, namely, the likeness in meaning to be inferred from the examples given pp. 39f.

If then it is admitted that the nouns in the given phrases are used in both cases, that the subordinate words in the

phrases are equivalent in nature, that the verbs are alike in character, and finally that the phrases are equal in meaning, there still remains the question, Why is it that some phrases are found more often in one case than the other? For it is true that there is quite a marked difference in the relative use of the two cases. This is clear from the following percentages, which are based on all the instances of both cases marked by the same or like modifiers found in the Anabasis and Hellenica of Xenophon, and in Thucydides and Herodotus. Taking the words in the order of their frequency in the genitive case, we have 97 per cent. of the phrases containing a word denoting a season in the genitive case (72 in the genitive and 2 in the dative). Of those containing *νύξ* 61 per cent. are in the genitive (8 in the genitive, 5 in the dative). Of those with *ἡμέρα* only about 3 per cent. are in the genitive—only one case being found outside of Herodotus (7 in the genitive, 243 in the dative). With *ἔτος* 6 per cent. are genitive (4 in the genitive, 56 in the dative). Of those with *μήν* 16 per cent. are genitive (2 in the genitive, 10 in the dative). With *χρόνος* 27 per cent. are genitives (3 in the genitive, 8 in the dative). In the case of *νύξ*, *μήν* and *χρόνος*, by reason of the small number of instances, conclusions may not have the weight that those drawn from the other words have; yet at least it may be said that the percentages show a leaning in a certain direction. At any rate it will be remembered that among the *νύξ* phrases three are immediately followed by similar dative phrases of *ἡμέρα*, An. III 3 20, Hell. I 1 13, Thuc. IV 130 1, and also that the genitive phrases containing *μήν* and *χρόνος* are all from Herodotus, who in other particulars does not agree with the other sources used. The above percentages are merely another way of indicating what has been shown earlier in the discussion (p. 14), that the words denoting the time of day and the season of the year are employed more often in the genitive case than in the dative, while those signifying day (twenty-four hours), month and year are

more often in the dative. This division, it will also be recalled, is the same that exists between the words that may be used alone in the genitive and those that are not. Now since the words for the time of day and season of the year were regularly put into the genitive when used alone and with the article, it is not irrational to suppose that when modified by a word of demonstrative character, giving the exact time of an act, they were attracted into that case; and also that those words which because of their meaning could not be used alone in the genitive were, when coupled with a word of demonstrative character, regularly employed in the dative, which had been adapted to the dating of an action. The fact that the latter are also found in the genitive—a rather rare exception—should not be wondered at, since expressions so similar in meaning were as a rule in the genitive.

Since then these genitive and dative phrases, dividing along the given lines, are so similar in structure and meaning and depend on verbs of the same nature, we conclude that the resultant was the same, and that the dating element of the one was as prominent as that of the other. However, it should be said that this does not make the genitive of such phrases less able to express the time within which an action falls, since the conditions may be such as to bring about this meaning. But of all the instances of such genitive phrases collected, only four are certainly of that sort. One is found in Thucydides, who seems to be most consistent in his employment of the cases, two in Herodotus, one of which is quite different from all the others, and one in Homer, also entirely different.

ὡς τῆς γε ἡμέρας ταύτης οὐκέτι οἰόμενοι ἂν ναυμαχῆσαι. Thuc. VII 40 2. The general situation described, and especially the οὐκέτι of this sentence, seem to point pretty definitely to the meaning "no longer during this day."—τοῦ προτέρου ἔτεος ἐπεὰν ἀπολίπῃ ὁ Νεῖλος, οἱ ἰχθύες ἐντεκόντες ᾠὰ ἐς τὴν ἰλὺν ἅμα τῷ ἐσχάτῳ ὕδατι ἀπαλλάσσονται. Hdt. II 93. The temporal phrase depends upon ἀπολίπῃ, and the fact that ἐπεάν is

indefinite, not referring to any particular time, distinctly favors the meaning of the "time within which."

ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακληείη
τῶν προτέρων ἐτέων.—Il. II 690–1.

The plural temporal phrase does not lend itself to being gathered up as it were into a single period like the singular and so dating with exactness; nor does the verb contain an element of duration able to limit the meaning to extent. Thus by reason of the nature of the verb and the number of the phrase the meaning is quite clearly "time within which." This case is interesting as the only instance of a genitive plural not modified by a word of measure.—The fourth to be cited is altogether different from all the other genitive phrases. *ἐπεὰν δὲ γυναικὶ τὸ παιδίον ἀδρὸν γένηται, συμφοιτέουσι ἐς τὠυτὸ οἱ ἄνδρες τρίτου μηνός, καὶ τῷ ἂν οἴκῃ τῶν ἀνδρῶν τὸ παιδίον, τούτου παῖς νομίζεται.* Hdt. IV 180. The difference lies in the modifying word and the verb. This is the only case found in which the ordinal numeral is used with the genitive. In all other instances the ordinal refers to one particular period and is regularly in the dative case, with here and there an example of one in the accusative. But in this case one particular month cannot be referred to because of the frequentative nature of the verb, which gives to the temporal phrase the meaning of "the third month in each case," while the verb accompanied by a dative always refers to one particular act. That the verb does not denote frequentative action within the month is made clear by the subject-matter. The genitive was chosen in this case because on account of the connection of the dative with the precise dating of a single act it was not adapted for expressing the time of an action occurring repeatedly. This single instance fits well with the genitive phrases containing the distributive adjective, *ἕκαστος*.

As this finishes our study of the construction of nouns of time in the genitive, we are ready for a final summary.*

*But two instances of nouns not primarily indicating time have been discovered in the genitive temporal construction. Both of

Generally speaking, the results may be given as follows. If the noun is unmodified, the meaning may be ascertained without calling upon the inflectional ending, for the reason that the words so used, a time of day or season of the year, by reason of their indefiniteness, exclude the possibility of dating with precision, and cannot be used to denote the time of duration unless two of them be together and represent consecutive periods, as day and night. The few instances found of this combination were unable to express the accusative relation because of the character of the statement in which they stood. In practically all the examples in which there was a modifying word of measure, the meaning was gained without resorting to the case. The modifying word shut out the dating relation, and that of extent was debarred in some instances by the verbs, which expressed completion or momentary action, or if containing an element of duration this was held in abeyance by the general context, or by a negative which gave the effect of non-occurrence; though it should be said that there can be conceived, and doubtless are, instances in which the case of such a phrase must bear the burden of the whole meaning in order to distinguish it from the accusative of the same. If the modifying word was the article, the lack of a more definite word distinguishes it from the dative construction, and in not a few instances the verb did likewise in case of the accusative; but if the verb was one that might be accompanied by the regular accusative construction, the inflectional ending of the noun served as a distinguishing mark, though not absolutely necessary for ascertaining the meaning, as was true of the accusative, since the meaning of the noun itself with the article was sufficient. The marks of difference with the demonstrative phrases when in the genitive and accusative

these are in the unmodified form and in meaning resemble those words that are used in the genitive without any limiting word, rather than those found more often in the dative. They are *νηνεμίης* Il. 5 523 and *ἀπηλιώτου* Thuc. III 23 5. The weak and vague temporal element makes it necessary to depend almost entirely upon the case for the meaning.

were found to be the same as those in the case of the noun with the article, and the inflectional ending often played the same rôle as it did with the noun modified by the article. But between these phrases in the genitive and the same in the dative no line of division was found in most instances; by reason of the close resemblance in all particulars the meaning was practically the same. All this seems to eliminate in great degree the assistance rendered by the case ending. But as was said with regard to the accusative, this aid cannot be denied and did exert great influence because of the constant connection of this case with the relation of "time within which." Notwithstanding, it is hoped that it has been shown that there were other elements which exercised a strong force in shaping the meaning of the construction, and at times took the burden from the case.

IV. THE DATIVE.

The third and last case to be studied is the dative. In this are found as compared with the genitive more examples of words which, though expressing a temporal relation, do not primarily have a temporal meaning. This fact makes the first line of separation, dividing the material into that which is marked by a noun of purely temporal meaning and that which is not so marked. In the former class a natural subdivision is into the modified and unmodified nouns, of which the latter are few and limited to Homer and Herodotus. The large subdivision of the modified forms must be further broken up into those limited by a word of more or less demonstrative character, and those upon which depends a word of measure. The great bulk of the material consists of words of time modified by some word of a demonstrative nature. It is on this division that the rule in the grammars is based, and to it our attention will be directed first.

The disinguishing mark of this most extensive class is the word of demonstrative force, namely, a demonstrative pronoun, an ordinal numeral, *αὐτός* "same," *ἄλλος* "next," *ὑστεραῖος, ὕστερος, προτεραῖος, πρότερος, τελευταῖος, ὕστατος, ἐπιών, ἐπιγιγνόμενος, αὔριον, πρόσθεν.* The fact that the ratio of the occurrences of such phrases in the dative to the occurrences of the same or like phrases in the genitive and accusative together is 2 : 1, induces the belief that there must be something in the modifying word which is specially adapted for expressing what the dative case stands for, the time at which an action takes place.

In the first place, as was said before, this kind of modifying word marks a particular, definite period, which certainly is a requisite in precise dating. Again, a word of demonstrative nature connotes no idea of duration; accordingly when a demonstrative was used and duration was the thought to be expressed, this notion of duration had to be given by

the verb, by the context, and under certain conditions by the case alone. Unless there is something to prevent, such a demonstrative word brings before the mental vision the designated time, not as a period more or less extended, but contracted as it were into a point. That is, the analysis is not carried to the point of thinking "some time within" or "throughout" the given period, but is content with pointing out the period "when." For instance, in the sentence, It rained that night, neither speaker nor hearer stops to consider whether it rained all night or only a part, and if so, what part. "That night" is to them for the present an indivisible unit, a mere point. To be sure, if questions were asked, the answer would be that it rained throughout or sometime in the night; but the point is that no such questions are raised. That they are not is due to the definiteness in pointing out a particular time as the one when the act took place, which is entirely satisfactory to both speaker and hearer. That this analysis is correct is made more probable by the fact that such expressions are not found in the dative plural, since the plural number can hardly be thought of as a single unit. Thus these demonstrative phrases are differentiated from the loose and rather indefinite phrases in which the article is the only modifier and the still more vague expressions which lack any modifier. That in most cases demonstrative phrases in the genitive do not differ from the same in the dative has been shown.

On the other hand, comparing them with the accusative expressions, it will be noticed that there is no danger of confusion on this point, as there are other marks of differentiation besides the mere fact that the demonstrative dative phrases outnumber the same phrases in the accusative four to one. In the first place, a word of demonstrative nature, though used in phrases denoting extent of time, does not have linked with it any notion of duration, and when joined to a noun of time it does not call up such an idea, but rather that of the time when an act occurs. In the second place, a

marked sign of distinction lies in the verbs, many of which could not be used with expressions denoting extent of time. This will best be seen from a classification of the verbs.

1. Among the many verbs upon which such phrases depend there is quite a large class which denote completion or accomplishment, by their stem meaning or by the aid of the context or tense. It has already been seen that the relation of duration is not consonant with such a signification, when that alone is the meaning, and not a continuance of the state following upon the act of completion. In this class of verbs are the following.

αἱρέω, to take, to capture, pres. Hdt. VI 18, 31, Thuc. III 96 2, Hell. II 1 15; fut. Il. 2 37, 329; aor. Hdt. V 115, Thuc. IV 130 1; pluperf. Hell. IV 4 19.

ἁλίσκομαι, pres. Thuc. VII 3 5.

ἀνίστημι, to make to emigrate, aor. Thuc. II 27 1.

ἀποτελέω, pluperf. pass. Thuc. IV 69 3.

ἀφαιρέω, to take off, pres. Hdt. IV 75.

ἁρμόζομαι, to betroth to oneself, aor. Hdt. V 32.

ἀφανίζω, pluperf. pass. Hdt. IX 84.

ἐκπολιορκέω, to take by siege, aor. Thuc. I 117 3.

ἐκφεύγω, to escape, pres. Hdt. VI 40.

ἐξέρχομαι, perf. Hell. V 2 2.

ἐπινύσσω, imp. Il. 14 249.

ἥκω, pres. An. II 3 25; imp. An. I 2 21, V 4 11, VII 1 37, Hell. I 1 13, II 2 17, III 4 21, IV 4 9; fut. An. IV 5 19.

θάπτω, pres. Il. 24 665; aor. Il. 24 612.

καθίστημι, aor. Thuc. IV 103 4.

κατακαίω, aor. An. VII 4 1.

καταλαμβάνω, to seize, pres. An. III 4 37; to overtake, aor. Thuc. VII 83 1.

καταλύω, aor. pass. An. VI 2 12.

κτίζω, aor. Thuc. IV 102 3, VI 4 3.

λαμβάνω, to take a city, aor. pass. Thuc. IV 101 1.

λῄζομαι, to carry off, to steal, aor. Hdt. III 47.

νικάω, imp. Thuc. I 100 1; aor. Hdt. III 59, Hell. IV 5 2.

οἴχομαι (προφέρουσα), pres. Il. 6 346.

πέρθω, to destroy, imp. Il. 12 15; fut. Il. 21 584; aor. Il. 21 517, Od. 5 107, 14 241.

ποιέω, (τύμβον) aor. Il. 24 666; (ἐκκλησίαν) Hell. I 1 14, II 2 4.

προσλαμβάνω, to take in addition, aor. Thuc. VIII 28 1.

προσπταίω, aor. Hdt. VI 95.

τελέω, aor. Od. 7 325, Thuc. IV 78 5.

τρέπω, aor. pass. An. V 4 23.

ὑπερβάλλω, to pass beyond, to surpass, aor. Hell. IV 3 9, Hdt. III 131.

φεύγω, to escape, aor. Od. 6 179.

φθάνω (παροικοδομήσαντες καὶ παρελθόντες), aor. Thuc. VII 6 4.

An examination of the following illustrations will show without further explanation that the idea of accomplishment or completion in the verb is not dependent for its existence on the temporal phrase, since in no case is the temporal adjunct necessary to make complete sense. If it were cut out of the sentence altogether, the meaning of the verb would remain the same.

τῶν δὲ ἐν Κύπρῳ πολίων ἀντέσχε χρόνον ἐπὶ πλεῖστον πολιορκευμένη Σόλοι, τὴν πέριξ ὑπορύσσοντες τὸ τεῖχος πέμπτῳ μηνὶ εἷλον οἱ Πέρσαι. Hdt. V 115. ἐλέγοντο δὲ καὶ αἱ σπονδαὶ ἐξεληλυθέναι τοῖς Μαντινεῦσι τούτῳ τῷ ἔτει. Hell. V 2 2. τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κώμας παντελῶς κτλ. An. VII 4 1. καὶ γὰρ θώρηκα ἐλήϊσαντο τῷ προτέρῳ ἔτεϊ ἢ τὸν κρητῆρα οἱ Σάμιοι. Hdt. III 47. καὶ ἦκον τῇ ὑστεραίᾳ ἄγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἑκάστῳ τρεῖς ἄνδρας. An. V 4 11. τοῦ δὲ Δηλίου ἑβδόμῃ καὶ δεκάτῃ ἡμέρᾳ ληφθέντος μετὰ τὴν μάχην. Thuc. IV 101 1. ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἄμφότερα Ἀθηναῖοι. Thuc. I 100 1. τῇ δὲ ὑστεραίᾳ Ἀλκιβιάδης ἐκκλησίαν ποιήσας παρεκελεύετο αὐτοῖς ὅτι κτλ. Hell. I 1 14. δείσαντες μάλιστα τὸν περίπλοον τοῦ Ἄθω, ὅτι τῷ προτέρῳ ἔτεϊ ποιεύμενοι ταύτῃ τὴν κομιδὴν μεγάλως προσέπταισαν. Hdt. VI 95. οἱ δ' ἄλλοι βάδην ἐπορεύοντο πρῶτον μὲν ἐπὶ τὸ χωρίον ἀφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ σὺν αὐτοῖς. An. V 4 23. καὶ τῇ ἐπιούσῃ νυκτὶ ἔφθασαν παροικοδομήσαντες καὶ παρελθόντες τὴν

τῶν Ἀθηναίων οἰκοδομίαν. Thuc. VII 6 4. Here the idea of accomplishment lies in the fact of carrying the wall beyond the line of fortification being made by the Athenians.

καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν
ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν οἶκαδ' ὀπίσσω.—Od. 7 325–6.

2. A second and still larger class of verbs, with which these demonstrative phrases in the dative are often connected, consists of those which have been called verbs of instantaneous or momentary action. As has been said, such verbs cannot be followed by a temporal expression indicating the relation of extent, unless they express repeated action, which is not the case in any of our examples; but the temporal relation, because of the character both of the phrase and the verb, must be limited to the time when the action takes place. As it is difficult always to maintain a clear-cut division between this class and the preceding, some may appear to belong to both. But whether they are the one or the other, the statement still holds good that they are not followed by an expression of extent of time.

αἱρέω, to take (from a hook), aor. Il. 5 210.

αἰσθάνομαι, pres. Hell. IV 1 20.

ἀναφαίνομαι, imp. Od. 10 29.

ἀνίστημι, to rise, imp. An. IV 8 21.

ἀπέρχομαι, to come back to, aor. An. II 5 27.

ἀποδίδωμι, aor. Thuc. VI 71 1, An. VII 7 55.

ἀποθνήσκω, aor. An. IV 8 21.

ἀποκτείνω, aor. Hell. II 1 8.

ἄρχομαι, pres. Hdt. V 89; aor. Thuc. IV 90 3.

ἀφίημι, aor. Hell. I 2 18, 6 15.

ἀφικνέομαι, pres. Hdt. IV 44, Thuc. I 60 3, VII 82 3, VIII 23 2, An. IV 7 21, VI 1 15, VII 8 6; aor. Hdt. I 126, II 111, IV 42, V 42, VII 31, IX 86, Thuc. IV 45 2, An. IV 8 1, Hell. II 1 10.

ἀφίστημι, to revolt, aor. Hdt. I 130, VII 1.

διαφθείρω, to put to death, aor. pass. Hdt. IV 166.

δίδωμι, aor. Il. 18 84, 22 470, Od. 24 65.

δοκέω, to determine, imp. An. IV 5 1; aor. Hell. II 3 1.

ἐάω (ἀπελθεῖν), aor. Thuc. VIII 69 2.

ἐκβάλλω (ἔπος), aor. Il. 18 324.

ἐξίημι, to let out, pres. Hdt. II 87.

ἐμβάλλω, to put into the hands, aor. Il. 21 47, to put into the heart, Il. 19 88.

ἐπέρχομαι, to come upon, aor. Hdt. VIII 22.

ἐπιβαίνω, to set foot upon, aor. Od. 9 83.

ἐπινεύω, aor. Il. 15 75.

ἐπιτέλλομαι, imp. Il. 9 252, 11 765.

ἔρχομαι, to come, to arrive, fut. Il. 1 425, Od. 2 176; aor. Il. 11 708, 13 793, Od. 3 306, 4 82, 16 18, 206, 19 484, 21 208, 23 102, 170, 24 322, Hdt. I 1, IV 113, VI 69, Thuc. I 18 2, III 113 1, IV 102 3, VII 28 3, An. I 5 12, Hell. III 2 19, 5 22, V 4 18, VII 1 1.

εἰσέρχομαι, aor. Thuc. II 2 1.

εὑρίσκω, aor. Hdt. IX 83.

θνήσκω, aor. Od. 5 308.

ἵκνέομαι, fut. Il. 15 252; aor. Il. 9 363, Od. 5 34, 10 81.

κατακτείνω, aor. Il. 19 59.

κατανεύω, aor. Il. 2 350.

κελεύω, imp. Hdt. VI 46, An. II 3 1.

μεταμελέω, aor. Hdt. I 130.

μεταπέμπομαι, pres. An. VII 2 13; aor. Hell. II 1 10.

οἴγω, aor. Od. 3 392.

ὁμολογέω, aor. Thuc. I 101 3.

ὁρμάω, imp. An. II 1 3; aor. Thuc. II 19 1, VI 3 3.

παραγίγνομαι, to arrive, pres. Thuc. III 75 1, 76 1.

παραδίδωμι, pres. An. VII 4 21.

παύω, aor. Hdt. VII 191, Thuc. VIII 68 4; pluperf. Hdt. VII 192.

πελάζω, aor. Od. 7 254, 12 448, 14 315.

πέμπω, pres. Hdt. VII 210, Thuc. I 30 3, An. II 3 1; imp. Il. 9 438, Od. 5 263; aor. Hell. I 6 1.

πίπτω, aor. Od. 19 202, Hdt. II 141.

προδίδωμι, pres. Hdt. VI 101.

προεῖπε, to command (before), Hdt. VI 95.

προτίθημι, to put before one, to propose, pres. Hdt. I 133.

προσέρχομαι, aor. Hell. VI 3 19.

πυνθάνομαι, aor. Hdt. IX 9.

συμβαίνω, to agree, aor. Thuc. I 103 1; to happen, aor. (*παραστήσασθαι*) Thuc. I 29 5; (*ἐσβαλεῖν*) Thuc. V 75 4, (*ἀποθανεῖν*) Hdt. VII 4.

συμφέρω, to happen, aor. (*γενέσθαι*) Hdt. I 19, 74, III 42.

τυγχάνω (*ἀφιγμένος*), imp. Hell. V 3 1.

τελευτάω, to die, fut. Hdt. II 133; aor. VII 80; to end, aor. Thuc. III 68 5.

ὑπάρχω, to begin, pres. Thuc. V 9 9.

φαίνω, pres. Hell. III 2 25; aor. pass. Od. 5 279, Hdt. IV 14, 95, An. III 4 37.

χράομαι, to inquire of an oracle, pres. Hdt. I 47.

As in the case of the preceding class these verbs also are not dependent on the temporal phrase for their meaning, and it may be inferred from the following illustrations that the absence of the temporal phrase from the sentence would cause no change in the signification of the verb.

τῇ δ' ἄλλῃ ἀφικνοῦνται εἰς Σινώπην. An. VI 1. 15. *τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδείς, ἀμφὶ δὲ τὴν αὐτὴν πως ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.* An. IV 8 21. *ἦλθε μαντήιον ἐκ Δελφῶν ἐπισχόντας ἀπὸ τοῦ Αἰγινητέων ἀδικίου τριήκοντα ἔτεα τῷ ἐνὶ καὶ τριηκοστῷ Αἰακῷ τέμενος ἀποδέξαντας ἄρχεσθαι τοῦ πρὸς Αἰγινήτας πολέμου.* Hdt. V 89. *τούτῳ δὲ τῷ ἐνιαυτῷ καὶ Κῦρος ἀπέκτεινεν Αὐτοβοισάκην καὶ Μιτραῖον.* Hell. II 1 8.

τὰ μὲν Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἤματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ.—Il. 18 84–5.

ὁ δὲ Ἀρυάνδης ἦν οὗτος τῆς Αἰγύπτου ὕπαρχος ὑπὸ Καμβύσεω κατεστεώς, ὃς ὑστέρῳ χρόνῳ τούτων παρισούμενος Δαρείῳ διεφθάρη. Hdt. IV 166. *ἦλυθον εἰκοστῷ ἔτεϊ ἐς πατρίδα γαῖαν.* Od. 16 206. *τῇ δὲ τελευταίῃ ἐξιεῖσι ἐκ τῆς κοιλίης τὴν κεδρίην τὴν ἐσῆκαν πρότερον.* Hdt. II 87. *Θουκλῆς δὲ καὶ οἱ Χαλκιδῆς ἐκ Νάξου ὁρμηθέντες ἔτει πέμπτῳ μετὰ Συρακούσας οἰκισθείσας κτλ.* Thuc. VI 3 3. *τέσσερας μὲν δὴ παρῆκε ἡμέρας . . . πέμπτῃ δὲ . . . πέμπει ἐπ' αὐτοὺς Μήδους τε καὶ Κισσίους θυμωθείς.* Hdt. VII 210. *καὶ τῇ Θέτι*

καὶ τῇσι Νηρηίσι θύοντες (οἱ Μάγοι) ἔπαυσαν (τὸν ἄνεμον) τετάρτῃ ἡμέρῃ. Hdt. VII 191.

ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
γαίης Φαιήκων.—Od. 5 279–80.
καὶ δὴ ἐγώ γ' ἐφάμην νέκυας καὶ δῶμ' Ἀΐδαο
ἤματι τῷδ' ἴξεσθαι.—Il. 15 251–2.
φημὶ γὰρ οὔν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ, ὅτε κτλ.—Il. 2 350–1.

ὑστέρῳ μέντοι χρόνῳ μετεμέλησέ τέ σφι ταῦτα ποιήσασι καὶ ἀπέστησαν Δαρείου. Hdt. I 130. τῇ δὲ ἑβδόμῃ Εὔφορβός τε ὁ Ἀλκιμάχου καὶ Φίλαγρος ὁ Κυνέω ἄνδρες τῶν ἀστῶν δόκιμοι προδιδοῦσι τοῖσι Πέρσῃσι. Hdt. VI 101. παρεγένοντο δὲ καὶ αἱ ἱππαγωγοὶ νέες, τὰς τῷ προτέρῳ ἔτεϊ προεῖπε τοῖσι ἑωυτοῦ δασμοφόροισι Δαρεῖος ἑτοιμάζειν. Hdt. VI 95. οἱ δ' ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὡς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι. Thuc. I 103 1. τῇ δὲ προτεραίᾳ ἡμέρᾳ ξυνέβη τῆς μάχης ταύτης καὶ τοὺς Ἐπιδαυρίους πανδημεὶ ἐσβαλεῖν ἐς τὴν Ἀργείαν. Thuc. V 75 4. The verb, ξυνέβη, gives evidence of an effort to present the act as a mere occurrence.

3. The third and largest class of verbs found with the dative phrases comprises those that may be modified by expressions denoting the time of duration, so that if the list below be compared with those on pp. 56 ff. not a few will be found to be in both. These may be broken up into two divisions, though by reason of a difference in context some may be found in both.

(a) The first is composed of those that are aided in some way or other by the context, which shows that duration is not the relation intended. This assistance may come from a negative indicating non-occurrence, from the presence of some other temporal expression showing that the verb occupied only a part of the given time, from the fact that the time mentioned is too long a period for the action of the verb to continue through, from the presence of two or more verbs whose actions, though falling within the given period, cannot be contemporaneous, or the general trend

of the thought may be such as to throw the element of continuance in the background.

ἀγγέλλω, pres. Hdt. III 129, Thuc. VIII 79 5.

ἄγω, pres. An. VII 6 7; imp. Hell. IV 5 3, 5 10; aor. Il. 23 86.

ἀκούω, aor. Hell. II 4 43.

ἀκροβολίζομαι, aor. Thuc. III 73 1.

ἀναβαίνω, aor. Od. 14 252.

ἀναβάλλομαι, to postpone, imp. Hdt. IX 8.

ἀνάγομαι, to put to sea, pres. An. VI 2 1; imp. Thuc. IV 13 3, Hell. VI 2 31; aor. Thuc. I 52 1, IV 31 1, VIII 23 2, Hell. I 4 21.

ἀναμένω, imp. Hdt. VII 54; aor. (ἄρξαι) Hdt. VIII 15.

ἀναχωρέω, aor. Thuc. VI 7 2.

ἀπαγγέλλω, imp. Hell. II 2 22.

ἄπειμι, pres. An. II 1 3.

ἀπελαύνω, imp. Hdt. VII 119.

ἀπέρχομαι, aor. An. III 4 18.

ἀποχωρέω, aor. Thuc. VII 52 1.

ἀφιππεύω, pres. An. I 5 12.

ἀπολογέομαι, imp. Hell. VII 4 39.

βασιλεύω, pres. Thuc. VIII 58 1.

γίγνομαι: γένωμαι μήνιμα, Il. 22 358; ἐγένετο κατάδηλος, Hdt. III 68; ἐγένετο τέρας, Hdt. III 153; ταῦτα ἐγεγόνεε, Hdt. VI 40; ἀνάπυστα ἐγένετο, Hdt. VI 66; γενέσθαι ἐν Τεγέῃ, Hdt. IX 37; ἡ ἀνάστασις ἐγίγνετο, Thuc. VII 75 1; ἐγένου, Hell. III 3 2; (τὰ ἱερὰ) ἐγίγνετο, Hell. III 1 17; οὐκ ἐγεγένητο τὰ ἱερά, Hell. IV 8 36; An. VI 4 25; εὐετηρίας γενομένης, Hell. V 2 4; δῆλον ἐγένετο, An. II 2 17.

δειπνοποιέω, pres. Hell. IV 7 4; aor. Hell. VI 5 15.

διαμετρέω, aor. An. VII 1 40.

διαπορεύομαι, aor. Hell. IV 6 6.

διασκευάζομαι, imp. Thuc. IV 38 4.

δουλεύω, fut. Hdt. VII 168.

εἰμί: κῆρα ἔσσεσθαι, Il. 11 444; μετάνοια ἦν, Thuc. III 36 4.

εἶπε, An. I 7 18.

εἰστίθημι, to put on board, aor. Hell. I 6 20.

ἐκβράσσω, pres. pass. Hdt. VII 190.

ἐκπλέω, pres. Thuc. VII 52 1; aor. Hell. I 6 20.
ἐκφέρω, aor. Hdt. II 151.
ἐξάγω, pres. An. VII 8 20; aor. Hdt. III 157.
ἐξελαύνω, aor. Hdt. V 42.
ἐξέρχομαι, pres. Hdt. V 72; fut. Hdt. VI 106.
ἐπικαταβαίνω, aor. Thuc. VI 97 5.
ἐπιπλέω, imp. Thuc. III 79 3, VIII 107 1; aor. Thuc. I 52 1.
ἐπισκευάζω, aor. Thuc. VIII 107 1.
ἔχω, aor. Thuc. I 12 3.
θύω, pres. An. I 7 18, Hell. III 4 15; imp. An. VI 4 20, VII 8 5, Hell. III 1 17, VI 5 18; aor. An. V 4 22, VII 8 20, Hell. IV 5 10, 7 5, V 4 49.
ἵστημι, 1 aor. Thuc. II 22 2, IV 38 4, VII 45 1, VIII 24 1; 2 pluperf. An. VII 1 40.
καλέω, aor. Il. 1 54.
καλλιερέω, imp. Hdt. IX 92, An. VII 1 40.
κατάγω, aor. Thuc. V 16 3.
καταπλέω, imp. Thuc. IV 106 3; aor. Hell. I 4 12.
κηρύσσω, aor. pass. Hell. IV 5 2.
κομίζομαι, pres. Thuc. II 8 2; aor. Hell. V 4 18.
λέγω, aor. Hdt. VI 12, IX 87, Il. 3 188.
μαντεύομαι, aor. Od. 23 251.
μάχομαι, fut. An. I 7 14; aor. An. I 7 17.
μέλλειν προσάξεσθαι, Thuc. IV 115 2.
ὁράω, imp. Hdt. VIII 55; aor. Od. 17 327, Hdt. I 84, 108, III 52, Hell. VII 4 32.
ὄρνυμι, aor. Il. 8 474.
ποιεῖσθαι (πορείαν, μάχην), imp. An. I 7 20; fut. Hell. VII 5 21.
παραιτέομαι, aor. Hdt. IV 158.
παρακαλέω, aor. Hell. II 4 9.
παραπλέω, imp. Thuc. VII 35 2.
παρασκευάζομαι, imp. Thuc. VI 67 1.
παρατάσσω, aor. Thuc. VII 3 4.
πάρειμι, pres. An. VI 4 15; imp. Hdt. I 82, Thuc. VIII 11 2.

πατέομαι, aor. Il. 21 76.
πειράομαι, imp. Hdt. I 77.
πλέω, aor. Hell. I 2 7.
προεκκομίζω, pres. Hdt. II 63.
προέρχομαι, aor. Thuc. VII 78 4, An. III 4 37, VII 8 5, Hell. VI 5 30.
προσάγω, imp. An. VI 1 14, Hell. III 5 22.
πρόσειμι, pres. Hell. VII 4 32.
ῥέω, aor. pass. Thuc. III 116 2.
σημαίνω, imp. Hdt. VII 192; aor. Hell. II 1 22.
στρατεύω, aor. Thuc. I 108 2.
στρατοπεδεύομαι, aor. Thuc. IV 129 5, Hell. VI 5 16.
συγκαλέω, aor. Hdt. VIII 54, Hell. VII 4 39.
συγκατοικίζω, aor. Hdt. III 149.
συλλέγω, imp. Thuc. VIII 93 1; aor. An. V 6 1.
συναθροίζω, aor. Hell. I 1 15.
συνέρχομαι, aor. An. VI 4 10.
συντάσσω, aor. Thuc. V 66 1.
τάσσω, imp. Thuc. III 107 3.
τείνω, pluperf. pass. Il. 4 545.
τλάω, aor. Od. 20 18.
τυγχάνω (δειπνοποιούμενοι, κεκαλλιερηκώς), aor. Hell. I 6 27, III 1 19.
ὑποτοπέω, aor. Thuc. I 20 2.

καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μεῖον ἔχοντες τῇ ἀκροβολίσει. An. III 4 18. The context shows conclusively that extent of time is not the relation expressed. For in the first place, that which precedes describes what has been taking place during the most of the day; and secondly, the ἐπεί clause defines a particular part of the day when the barbarians started off.—τῇ δὲ ὑστεραίῃ ἀνέμενον τὸν ἥλιον ἐθέλοντες ἰδέσθαι ἀνίσχοντα. Hdt. VII 54. The verb of this sentence is the only one in the long list that is like those that give to a temporal expression the meaning of extent. But a glance at this sentence shows that the τὸν ἥλιον—ἀνίσχοντα gives an entirely different turn to the meaning of τῇ ὑστε-

ραίῃ.—ἐνθαῦτα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου τούτου, ὃς τῶν ἑπτὰ ἀνδρῶν ἐγένετο τῶν τὸν μάγον κατελόντων, τούτου τοῦ Μεγαβύζου παιδὶ Ζωπύρῳ ἐγένετο τέρας τόδε· τῶν οἱ σιτοφόρων ἡμιόνων μία ἔτεκε. Hdt. III 153. The colorless ἐγένετο, the τέρας with the description following, all go to prove that dating is the object in view and that extent is quite out of the question.—ἐπεὶ δὲ ἐδόκουν τῷ Ἀγησιλάῳ πάνυ ἤδη θαρρεῖν, ἡμέρᾳ πέμπτῃ ἢ ἕκτῃ καὶ δεκάτῃ ἀφ' ἧς εἰσέβαλε, θυσάμενος πρῳ διεπορεύθη πρὸ δείλης ἑξήκοντα καὶ ἑκατὸν στάδια ἐπὶ τὴν λίμνην περὶ ἣν τὰ βοσκήματα τῶν Ἀκαρνάνων σχεδὸν πάντα ἦν, καὶ ἔλαβε παμπληθῆ καὶ βουκόλια κτλ. Hell. IV 6 6. The participle, the πρὸ δείλης, the following clause beginning καί ἔλαβε, show that the whole day was not spent in marching.

> σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
> ἤματι τῷδ' ἔσσεσθαι.—Il. 11 443–4.

It is the concept of death that forbids any relation but that of dating.—πέμπτῃ δὲ ἡμέρᾳ εἰσθέμενοι σῖτα μέτρια, ἐπειδὴ ἤδη μέσον ἡμέρας ἦν καὶ οἱ ἐφορμοῦντες ὀλιγώρως εἶχον καὶ ἔνιοι ἀνεπαύοντο, ἐξέπλευσαν ἔξω τοῦ λιμένος. Hell. I 6 20. The temporal clause defining the time more accurately is indication enough that the relation is not the time of duration.—τῇ δ' ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας κτλ. Thuc. III 79 3. The negative gives to the verb the force of non-occurrence. (see p. 87).—ἐπολιόρκεον αὐτοὺς ἡμέρας δύο· τῇ δὲ τρίτῃ ὑπόσπονδοι ἐξέρχονται ἐκ τῆς χώρης ὅσοι ἦσαν αὐτῶν Λακεδαιμόνιοι. Hdt. V 72. The element of continuance in the verb is wholly in the background, as the thought is not that of "going," but of "getting out of the country."—τῇ ὑστάτῃ τῆς ὁρτῆς μελλόντων κατασπείσειν ὁ ἀρχιερεὺς ἐξήνεικέ σφι φιάλας χρυσέας, τῇσί περ ἐώθεσαν σπένδειν, ἁμαρτὼν τοῦ ἀριθμοῦ, ἕνδεκα δυώδεκα ἐοῦσι. Hdt. II 151. The action of the verb cannot be thought of as continuing throughout the given period.—ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἕνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι

βασιλέα. An. I 7 14. The first sentence makes it clear that the dative phrase does not express duration.—*ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς.* An. I 7 17. Another example of non-occurrence.

> *ἑβδομάτῃ δ' ἀναβάντες ἀπὸ Κρήτης εὐρείης*
> *ἐπλέομεν Βορέῃ ἀνέμῳ ἀκραέι καλῷ*
> *ῥηιδίως, ὡς εἴ τε κατὰ ῥόον.*—Od. 14 252–4.

The small number of those who embarked, the simplicity of the act, and the close connection with the leading verb are evidence that both embarking and sailing took place on the same day.—*ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῷ ἡμέρας δύο παρὰ γῆν.* An. VI 2 1. In this sentence somewhat the same conditions prevail as in the one just preceding, though there is the additional help of *ἡμέρας δύο*, one of which must be the same as "the following day."—*οὕτω ὥστε Λακεδαιμονίων πανδημεὶ διζημένων τρίτῃ εὑφρόνῃ (αὐτὸν) γενέσθαι ἐν Τεγέῃ.* Hdt. IX 37. Because of the colorless character of the verb this example has been classed as it is, though with the prepositional phrase it does not differ from a verb meaning "to arrive."—*ὑστέρῳ δὲ χρόνῳ ἀκούσαντες ξένους μισθοῦσθαι τοὺς Ἐλευσῖνι, στρατευσάμενοι πανδημεὶ ἐπ' αὐτοὺς τοὺς μὲν στρατηγοὺς αὐτῶν εἰς λόγους ἐλθόντας ἀπέκτειναν.* Hell. II 4 43. The meaning of the verb, scarcely differing from *αἰσθάνομαι*, together with the peculiar character of the temporal phrase, gives indication that dating was the end in view. The peculiar character of the temporal phrase consists in the fact that *χρόνος* modified by *ὕστερος* without the article does not arouse in the mind the thought of duration that *ὁ ὕστερος χρόνος* "the future" does—the former combination always in the dative and without the article, the latter either with the aforementioned adjective or one of like meaning, in the accusative and with the article.

(b) The second division of the verbs that may be followed by phrases denoting the time of duration contains those that do not receive any assistance from the context to show that

the accusative temporal relation is not meant. Yet it will be observed that none of them, as well as none of the preceding division, is such as to give to the temporal phrase the meaning of extent. They are the same as those which, when followed by a demonstrative phrase to which the speaker wishes to add the relation of duration, need the aid of the case ending that the meaning may be clear. But, as has been said, the very nature of the demonstrative modifier permits one to get at the meaning in the dative without resorting to the ending. The only use to which the ending need be put is that of a mark by which to distinguish it from the accusative. These verbs are:

ἀεθλέω, imp. Hdt. VII 212.
ἀθυμέω, imp. Hell. III 5 21.
αἱρέω (δαῖτα), aor. mid. Od. 20 117.
ἀπάγω, imp. Hell. IV 6 8, VI 5 20; aor. Hell. V 4 54.
ἀπατάω, aor. Il. 19 97.
ἄπειμι, imp. An. V 2 28.
ἀποκομίζομαι, aor. Thuc. IV 96 9, Hell. V 1 5.
ἀποπλέω, imp. Hdt. VIII 25.
γίγνομαι: ἐκκλησία ἐγένετο, Thuc. VI 8 3; πόλεμος ἐγένετο, Thuc. I 115 2.
δηόω, imp. Thuc. IV 25 8, 130 2.
διαβαίνω, pres. Hell. VI 5 15.
διαπειράομαι, imp. Hdt. III 14.
διατίθημι, imp. Hell. IV 5 8.
διεξέρχομαι, aor. Hdt. IV 172.
εἰμί: δεινότατός ἐστι, Thuc. VII 42 3; ἡ ἡγεμονία ἦν, An. IV 7 8; φίλος ἦν, Hell. II 3 15; ἦν ὁρᾶν, Hell. VI 4 16.
ἐμβάλλω, aor. Hell. VII 2 10.
ἐνοράω, imp. Hdt. VII 212.
ἐπιγίγνομαι (χιών), pres. Hell. II 4 3.
ἔχω, imp. Hdt. I 126.
ἡγέομαι, imp. Hell. IV 7 5, VII 4 30.
ἡσυχάζω, imp. Thuc. VII 38 2.
θύω, imp. Hdt. IX 33.
καίω, pres. Hell. IV 5 4.

καταβαίνω, pres. An. III 4 31.
κρατέω, pres. Thuc. VI 23 2.
λογίζομαι, aor. Hell. VI 1 17.
ὁράω, fut. An. III 2 31.
παραδαρθάνω, aor. Od. 20 88.
παρέρχομαι, aor. Hell. II 4 31.
περιάγω, imp. Hdt. I 30.
πλέω, imp. Thuc. VI 50 3, Hell. I 1 18; aor. Hell. I 2 4.
ποιέω, pres. Hdt. VII 7; aor. Hell. V 4 29.
πολεμίζω, fut. Il. 24 667.
πορεύομαι, imp. Thuc. VII 78 4, An. I 7 19, III 4 1, 4 18, IV 2 24, 5 30, Hell. V 4 49, VI 5 27.
πράττω, imp. An. II 2 18.
πρόειμι, imp. Thuc. VII 78 6.
προσβάλλω, imp. Thuc. VIII 35 4, VII 51 2.
προσμίσγω, imp. Thuc. VII 39 1.
προχωρέω, imp. Thuc. VII 79 5.
σπέρχω, pres. Il. 13 334.
στρατηλατέω, imp. Hdt. VII 20.
συγκάθημαι, imp. Hell. II 4 23.
τανύω, aor. Il. 17 401.
τειχίζω, imp. Thuc. VI 99 1, 101 1, VIII 64 3; aor. Hell. I 2 1.
ὑπολείπω, imp. Od. 16 50.
ὑπουργέω, aor. Hell. V 2 26.
ὑποχωρέω, aor. Thuc. I 54 2.
φθείρω, imp. Hell. VII 1 20.
φοβέομαι, imp. Il. 21 4.

τῇ δ' ὑστεραίᾳ ἀπῆγεν ὁ Ἀγησίλαος τὸ στράτευμα. Hell. IV 6 8. ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οἱ Θηβαῖοι ἠθύμουν. Hell. III 5 21. τῇ δ' ὑστεραίᾳ οἱ βάρβαροι οὐδὲν ἄμεινον ἀέθλεον. Hdt. VII 212. τούτου γὰρ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ. An. IV 7 8. τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν. Hell. II 3 15 (see p. 40). τῇ δ' ὑστεραίᾳ οἱ μὲν Συρακόσιοι ἡσύχαζον, οὐδὲν δηλοῦντες ὁποῖόν τι τὸ μέλλον ποιήσοντες. Thuc. VII 38 2. ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἠμελημένως μᾶλλον. An. I 7 19. This is a good illustration

of the effect of usage. There seems to be no doubt that the whole day is meant, but this phrase is all but formulaic, there being but one instance out of one hundred and twenty found in any other case (An. III 5 13). And so it is that the dative is used, no matter what the strict relation may be. In more than one half of the above references the phrase is τῇ ὑστεραίᾳ or τῇ προτεραίᾳ, which is of the same character. —ἐπειτε δὲ ἀπὸ δείπνου ἦσαν, εἴρετό σφεας ὁ Κῦρος κότερα τὰ τῇ προτεραίῃ εἶχον, ἢ τὰ παρεόντα σφι εἴη αἱρετώτερα. Hdt. I 126. τῇ δ' ὑστεραίᾳ καὶ τῇ τρίτῃ λογισάμενοι τάς τε ἔξω μόρας ὅσαι αὐτοῖς εἶεν καὶ τὰς περὶ Λακεδαίμονα κτλ. Hell. VI 1 17. τῇ δ' ὑστεραίᾳ αὖθις προσέβαλλον. Thuc. VIII 35 4. τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. An. III 4 31.

Thus, I think, it has been shown that such phrases are differentiated from the same in the accusative. The former have been found to be used with verbs expressing accomplishment and momentary or instantaneous action, with neither of which the accusative denoting extent of time is employed. With the verbs that may be accompanied by a phrase indicating the time of duration, it has been seen that other elements are often present which forbid the interpretation of extent of time; and in case there are no such factors, the nature of the word of time and the demonstrative modifier together, since they have no connotation of duration, is sufficient to keep that relation from coming forward, though we are doubtless obliged to call on the case ending in such instances as a distinguishing mark. In fact it is the meaning of the noun and the demonstrative nature of the modifier that play an important part in establishing the meaning of such phrases under all circumstances, and when dependent on a verb of the first two classes mentioned it is difficult to see what other relation could be expressed than that of the time at which something occurs. When accompanying verbs of the third class, though receiving no assistance as in the case of the other two, yet the two important factors mentioned above are able to carry the meaning with little support from the inflectional ending.

The second division of the dative temporal phrases is made up of a few cases only, five in number—supplemented by two from Plutarch—in which the modifying word is one of measure. It is natural that there should be so few considering the fact that this case is so thoroughly preempted, so to speak, by the phrases with the demonstrative word. The nouns in these instances are *ἡμέρα*, *νύξ* and *χρόνος* limited by the numeral *εἷς* and the adjectives *ἥμισυς* and *ὀλίγος*. Even these few cases seem to be divided. On the one hand are three examples with the numeral having a demonstrative force, on the other those examples in which the numeral has its accustomed meaning, together with those with the adjectives above mentioned.

With regard to the former, what has already been said as to the force of the demonstrative may be applied in their case also. They are: *τοὺς δὲ κριοὺς οὐ θύουσι Θηβαῖοι, ἀλλ' εἰσί σφι ἱροὶ διὰ τοῦτο. μιῇ δὲ ἡμέρῃ τοῦ ἐνιαυτοῦ, ἐν ὁρτῇ Διός, κριὸν ἕνα κατακόψαντες καὶ ἀποδείραντες κατὰ τὠυτὸ ἐνδύουσι τῶγαλμα τοῦ Διὸς κτλ.* Hdt. II 42. *ὅσα γὰρ Κύψελος ἀπέλιπε κτείνων τε κα διώκων, Περίανδρός σφεα ἀπετέλεε, μιῇ δὲ ἡμέρῃ ἀπέδυσε πάσας τὰς Κορινθίων γυναῖκας διὰ τὴν ἑωυτοῦ γυναῖκα Μέλισσαν.* Hdt. V 92η. In both of these passages the temporal phrase is equivalent to "one particular day," and thus similar in meaning to a demonstrative. The subject matter in either instance does not allow the phrase to mean the time of duration.

> *οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,*
> *οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄιδος εἴσω.*—Il. 6 421–2.

ἰῷ ἤματι "on one day" does not differ in meaning from "the same day." (cf. Od. 7 326.)

The instances making up the other class are the following. *ἐν δὲ τούτῳ, ὅσοι Ἑρμαῖ ἦσαν λίθινοι ἐν τῇ πόλει τῇ Ἀθηναίων (εἰσὶ δὲ κατὰ τὸ ἐπιχώριον [ἡ τετράγωνος ἐργασία] πολλοὶ καὶ ἐν ἰδίοις προθύροις καὶ ἐν ἱεροῖς) μιᾷ νυκτὶ οἱ πλεῖστοι περιεκόπησαν τὰ πρόσωπα.* Thuc. VI 27 1. In this passage the numeral has its ordinary meaning and thus cannot express the time when the Hermae were multilated, but rather the length of the

period within which the act was done. This is necessitated by the meaning of the numeral. The parenthetical statement that there were a great many Hermae in the city, followed by the one that the most of them were mutilated, supports this interpretation, introducing the element of surprise that such widespread desecration should be accomplished in so short a period.—Κίμων δ' ὥσπερ ἀθλητὴς δεινὸς ἡμέρᾳ μιᾷ δύο καθῃρηκὼς ἀγωνίσματα, καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχίᾳ, τὸ δ' ἐν Πλαταιαῖς ναυμαχίᾳ, παρεληλυθὼς τρόπαιον κτλ. Plut. Kim. 13. This does not differ essentially from the preceding, though perhaps the idea of accomplishment in the verb is more prominent.—καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ᾖ ἡ ἰσχὺς αὐτῶν ἑκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρῄζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. An. I 8 22. ὡς δὲ κατιδὼν ἐκεῖνος ἐξανέστη καὶ μετ' ὀργῆς ἠπείλησεν ὀλίγῳ χρόνῳ τοὺς ἄνδρας ἐπιδείξειν οὐκ εἰς τὴν αὐτοῦ ναῦν ἐμβεβληκότας, ἀλλ' εἰς τὰς ἰδίας πατρίδας. Plut. Aristid. 23. In these two passages the adjectives of measure limiting χρόνῳ exclude all thought of dating, but together with the verbs, which contain an element of accomplishment and play an important part in deciding the meaning, they determine that meaning to be the length of time within which the action is effected.

The second division that was made of the nouns of time found in the dative consisted of those cases in which the word was unmodified. These are very few in number, eleven in all, and with one exception, νυκτί, Hdt. VII 12, are taken from Homer, a pretty clear indication that the rule that the dative of a temporal noun was modified, was well established. The words so used are νυκτί, χειμῶνι, θέρεϊ, ὥρῃ and (νυκτὸς) ἀμολγῷ. These it is noticed are either the same or of the same character as those that are employed in the genitive unmodified, that is, they signify a time of day or a season of the year. All that has been said of that construction may also be applied in these cases.* (see p.

*For illustrations showing that they do not differ in meaning from the use of the genitive see p. 36.

78.) It may be inferred perhaps that they are a remnant from the time when both dative and genitive were employed to express the vague temporal relation of the time to which an action belongs, a condition brought to an end by the genitive gaining the upper hand.

μετὰ δὲ εὐφρόνη τε ἐγίνετο καὶ Ξέρξην ἔκνιζε ἡ Ἀρταβάνου γνώμη· νυκτὶ δὲ βουλὴν διδοὺς πάγχυ εὕρισκέ οἱ οὐ πρῆγμα εἶναι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. Hdt. VII 12.

ἀλλὰ ἑκὰς νήσων ἀπέχειν εὐεργέα νῆα,
νυκτὶ δ' ὁμῶς πλείειν.—Od. 15 33–4.
νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι
ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν,
ὅν ῥά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα.—Il. 21 281–3.

θέρεϊ, Il. 22 151, *ὥρῃ*, Il. 2 468, Od. 9 51, see p. 36.

οἱ δ', ὥς τ' ἠὲ βοῶν ἀγέλην ἢ πῶυ μέγ' οἰῶν
θῆρε δύω κλονέωσι μελαίνης νυκτὸς ἀμολγῷ.—Il. 15 323–4.
οἷος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
ἕσπερος.—Il. 22 317–8.

νυκτὸς ἀμολγῷ, Il. 22 28, Od. 4 841.

φύλλων γὰρ ἔην χύσις ἤλιθα πολλή,
ὅσσον τ' ἠὲ δύω ἠὲ τρεῖς ἄνδρας ἔρυσθαι
ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνοι.—Od. 5 483–5.

This last has been included here as well as those of *νυκτὸς ἀμολγῷ* because neither the adjective nor the noun designates a particular period as *ταύτῃ τῇ ἡμέρᾳ*, nor do they serve as a word of measure.

For the second main division and the final section of our investigation in the dative case we have to consider the words whose primary meaning is not that of time, in the study of which, owing to paucity of material, there is a difficulty in drawing conclusions. The question to be answered is, How is it that such words may have a temporal significance?

In the first place, though few in number they divide into two groups; one includes two or three words which have

a well established temporal meaning, as *γενεά, νουμηνία;* the other contains words denoting events, like *εἰσβολή, μάχη, ἑορτή,* which happen in and occupy a considerable portion of time. The members of the first group without question may be employed in the dative construction, those of the second are qualified for it because of the temporal element inherent in the nouns.

The following are the sentences that contain the words possessing the temporal element to a greater degree. *δευτέρῃ δὲ λέγουσι γενεῇ μετὰ ταῦτα Ἀλέξανδρον τὸν Πριάμου ἀκηκοότα ταῦτα ἐθελῆσαί οἱ ἐκ τῆς Ἑλλάδος δι' ἁρπαγῆς γενέσθαι γυναῖκα.* Hdt. I 3. *τρίτῃ δὲ γενεῇ μετὰ Μίνων τελευτήσαντα γενέσθαι τὰ Τρωικά.* Hdt. VII 171. The meaning of the noun and the nature of the modifier do not distinguish these from the more usual dative phrases already discussed.—*τοῦ δ' αὐτοῦ θέρους νουμηνίᾳ κατὰ σελήνην . . . ὁ ἥλιος ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνεπληρώθη.* Thuc. II 28. In this sentence there is seen a retention of the use of the dative heretofore referred to as found in Homer and Herodotus. There is in this case the same indefiniteness as in the genitive forms, which allow the time of the verb to be told in a loose way only.

Considering now the words in which the temporal element is more vague, there may be added to what has been said above, that some of them are assisted in performing their function by the modifying words; these not only are demonstrative in character, pointing out a particular event, but are of an ordinal nature, and must have reference to time owing to the nature of their nouns. The examples are:

Ἀθηναῖοι δὲ ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δὶς ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἧσσον τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὲν μὴ ποιήσασθαι. Thuc. I 44 1. *τῇ μὲν προτέρᾳ* is aided by the genitive absolute phrase immediately preceding and by the following *ἐν τῇ ὑστεραίᾳ.—τῇ δ' ὑστεραίᾳ ἐκκλησίᾳ ὁ Νικίας, καίπερ . . . ὅμως τοῖς Λακεδαιμονίοις ἔφη χρῆναι φίλους μᾶλλον γίγνεσθαι.* Thuc. V 46 1. That *ἐκκλησία* has a temporal force is made very clear by its attributive, "of the following day."—*καὶ μάχῃ τῇ μὲν*

πρώτῃ νικῶνται ὑφ' ἡμῶν, τῇ δ' ὑστεραίᾳ ἱππεῦσί τε πολλοῖς καὶ ἀκοντισταῖς βιασθέντες ἀνεχωρήσαμεν ἐς τὰ τείχη. Thuc. VII 11 2. The first phrase works together with the second, with which it is contrasted, to express the relation of "time when." It is doubtful whether the second phrase is to be taken in its usual meaning or μάχῃ is to be understood from the preceding. I incline to the former view, considering that in I 44 1 (see above) the same writer has used ἐν τῇ ὑστεραίᾳ with ἐκκλησίᾳ understood, though he had just written τῇ προτέρᾳ (ἐκκλησίᾳ) without a preposition.—τῇ προτέρᾳ παρουσίᾳ, Thuc. I 128 5; τῇ ὑστέρῃ Ὀλυμπιάδι, Hdt. VI 103; τῇ πρώτῃ κατάστασι, Hdt. III 46.

If there be given a noun with a more or less vague element of time, a limiting ordinal adjective emphasizing the temporal element, a verb similar to those with which the customary dative temporal phrases are found, all coupled with a strong desire in the speaker to date the act, the analogy becomes so strong between such a phrase and the regular dative phrase that the inflectional ending is all that is needed to complete the chain. While in the above instances, with the conditions such as have been described, the case ending has to bear but a light burden, in those cases in which a pure demonstrative is the modifying word it supports a greater burden, because the demonstrative does not contain the reference to time that an ordinal adjective contains. In the few examples of this sort the verbs do not differ from those with the nouns denoting time only.

γνώμῃ δὲ τοιῇδε λέγεται τὸν Ἀρχίδαμον περί τε τὰς Ἀχαρνὰς ὡς ἐς μάχην τεταγμένον μεῖναι καὶ ἐς τὸ πεδίον ἐκείνῃ τῇ ἐσβολῇ οὐ καταβῆναι. Thuc. II 20 1. εἴ τε καὶ μὴ ἐπεξέλθοιεν ἐκείνῃ τῇ ἐσβολῇ οἱ Ἀθηναῖοι κτλ. Thuc. II 20 4. τῇ δὲ ἐσβολῇ ταύτῃ πλεῖστόν τε χρόνον ἐνέμειναν. Thuc. II 57 2. Ambiguity is avoided and the meaning is more easily gained through the presence of the accusative temporal phrase.—τῇ αὐτῇ ταύτῃ ἐσβολῇ, Hdt. VI 92.—καὶ γὰρ ἠπειρῶταί τε ὄντες ἐναυμαχήκαμεν ἐπ' Ἀρτεμισίῳ, μάχῃ τε τῇ ἐν τῇ ἡμετέρᾳ γῇ γενομένῃ παρεγενόμεθα ὑμῖν τε καὶ Παυσανίῃ. Thuc. III 54 4. ὀρτῇ ἐναντίῃ, Hdt. IV 180.

In all the instances in which the word indicates an event the case ending must necessarily play a more or less important rôle according to the character of the modifier—according as the sentence is long and involved, or short and simple. It is only because of the temporal element, never very prominent in such words, upon which the powerful force of analogy has worked, that they are employed at all to express this relation the few times they do so.

This completes the study of the dative construction of words of time and we are ready for a brief summary. In this construction we found both words whose primary meaning was that of time and those in which the temporal element was more or less vague. With the former the stem meaning naturally was of very great assistance in determining the meaning of the construction and the first factor noted. The second element of importance in the great majority of cases was the modifying word of demonstrative character, which together with the meaning of the noun was able to date an act or state without resort to the case ending. It was the presence of the demonstrative word which differentiated the dative phrases from by far the greater part of the genitive expressions, and the verb upon which the phrase depended was in many instances different from those upon which the accusative phrases were dependent, that is to say, it denoted completion or momentary action; whereas in case the verbs were of the same character, some element in the context made the relation of extent of time impossible, or in lack of that, the demonstrative modifier which contained no idea of measure was able to help that relation from rising in the mind, only the inflectional ending being needed to differentiate it from the accusative. In the few instances in which the noun was limited by a word of measure, this second element took the phrase out of the dating category, and with the assistance of the context, especially the verb, made the relation that of the time within which the action was performed. The few cases in which the noun was unmodified were limited to Homer, with one exception, and by

reason of their lack of some definitive modifier, they were like the same or similar words in the genitive unmodified, unable to date with precision, giving merely the time of day or season of the year, to which the action belonged. Finally, in the phrases consisting of a noun not primarily of a temporal meaning plus some demonstrative word the case ending was the most important factor, though receiving support from the fact that the noun either had in one of its meanings a well established temporal element, or denoted an event with relation to which, since it occupied time, acts could be dated. Thus, I hope, it has been shown with reference to the dative that there are some other very influential factors by means of which the meaning may be ascertained besides that of the inflectional ending, though as in the other two cases the influence of the ending was certainly present, and in this instance must have been greatly augmented by the clearly locative character of the case.

Conclusion.

The results of this study of the case construction of the words of time may be briefly summed up.

In the first place, it has been learned that a formal classification according to the inflectional ending, though in great part corresponding with one made on a functional basis, does not end in functional divisions mutually exclusive. This divergence from the well established rules of usage for the various cases, which in some instances was well marked, in others less so, was made evident in general by the context, of which the modifying word of the noun of time was most important, the verb upon which the expression depended coming next in order of consequence. A second point is that the precision in meaning of the case construction is neither necessarily nor entirely due to the inflectional ending, but is distributed over various elements, of which the temporal meaning of the noun lies as a foundation for the others. Following upon the meaning of the noun with its number comes the modifying word, if there is any, next the verb,* and finally the remainder of the context, which by

* The verb exerts an influence through its stem-meaning and its tense. How important the former element is has been fully brought out, but it is difficult to say of how much consequence the latter is. It is evident enough that the tense plays an important part when it denotes repeated or customary action, thus assisting in expressing the relation of extent of time, and also the relation of the time within which something falls, when that is indicated by a genitive noun limited by the distributive adjective ἕκαστος, or by the article with distributive force. The tenses indicating continuance certainly aid in making clear the relation of extent, especially when the noun of time is modified by a word which is not one of measure; but such a tense is by no means necessary in expressing this relation. The extent of the influence of the tense in determining the meaning of the ordinary genitive and dative constructions as well as many instances of the accusative has not been determined, except in so

some word or phrase, or even by the general trend of the thought, is of service in making clear the meaning of the construction. And further, the factors just named are in many instances able to carry the meaning without calling upon the case-ending for assistance. This is especially true of the relation of extent of time, which may be expressed by a noun denoting time, modified by a word of measure and dependent on a verb having a prominent element of continuance; it is also true of the relation of the time within which an action falls, which may be indicated by an unmodified word like ἡμέρας "daytime," and νυκτός "night-time." Thirdly, those nouns whose temporal element is very vague, such as words for events and the like, are seldom used in temporal constructions without a preposition. A fourth fact learned is, that a comparison of the case constructions of words of time with corresponding equivalent prepositional phrases shows a great preference for the former, with exceptions in special instances. (See pp. 139 ff.) And finally, by way of inference one is justified in saying that the above mentioned elements through constant association with the cases were powerful factors in attaching to the cases the meanings for which they in general stand, so that in the absence of any one or more of these elements the case itself was capable of carrying the whole burden and adequately expressing the relation as conceived in the mind of the speaker. With the accusative it was the frequent connection with a word of measure and a verb having a strong element of duration that placed upon it the function of expressing extent of time. It was the indefiniteness and vagueness of the words denoting the time of day and season of the year when unmodified, and the association of nouns of time modified by words of measure with verbs indicating accomplish-

far as to discover that it was not great—that is, the tense is often but a secondary factor. To ascertain exactly the importance of this element demands a minute study of the use of the tenses by the various writers, not only with temporal expressions but in other connections also, and this was beyond the scope of the present work.

ment or momentary action, that gave to the genitive construction the meaning of the time within which an action falls. As for the dative, the constant presence of a demonstrative word with the noun gave that case the function of dating precisely.

As a last word, the writer wishes to say that he does not feel warranted in claiming finality for all these general conclusions, nor for the minor ones in the body of the work, because of the relatively small number of instances upon which both the whole and the various parts have been based as compared with the much larger number still uncollected and unexamined. Yet he does think that further investigation will prove at least the general conclusions, and many of the others.

APPENDIX.*

The discussion of the prepositional phrases which followed the temporal case constructions did not lay claim to completeness, as it did not contain all the uses of the prepositions in temporal relations with all the various words with which they might be found in the sources used. It was rather a commentary on what had preceded, a supplement to the ordinary constructions of nouns of time. For this purpose an attempt at completeness was made in the collection of cases in which the noun was a word of time; so that the incompleteness was on the side of the words not indicative primarily of time. This defect was not a grave one from the standpoint of results, as the nouns of the latter sort were used without a preposition in exceedingly rare instances; for by reason of their non-temporal character they demanded a separate word to express the temporal relation, which otherwise would have been confused with other relations connected with them. In addition, the temporal force of the preposition, it is natural to suppose, did not have its origin with such words, but rather with pure words of time, with which the given meaning became crystallized so as to be readily transferred to words of a vague temporal character. This raised the question of the origin of the temporal meaning in prepositions. An enumeration shows that they are all intimately connected with the relations of space. They are ἀμφί, ἅμα, ἀνά, ἀπό, διά, εἰς, ἐκ, ἐν, ἐντός, ἐπί, κατά, μετά, μέχρι, παρά, περί, πρό, πρός, ὑπό. Excepting ἅμα all of them are conceived of as relating to space, and it is only by a figure of speech that they refer to time. And since the great majority of the uses of these prepositions with a temporal signification parallel so closely their meaning in spatial relations, it is rational to suppose that the transfer

* See note, p. 2.

from the latter to the former was very early, owing to the similarity of the conceptions of the two spheres.

The method of study consisted in examining each preposition separately; that is, the phrases containing each preposition were classified according to the different meanings of the preposition and the external form of the phrase. This done, a comparison was made with phrases or expressions of like form in simple case constructions of the same or nearly similar meaning, to discover if possible any differences existing and the reason for the use of the preposition. In all cases, whether there was a close parallel or not in the case construction, an explanation was sought for the use of the preposition. Generally speaking this was due to one of two reasons; either the meaning of the case construction was so well understood that it was but a step to shift the duty of expressing the relation from the various elements performing that function to a single word admirably adapted for the purpose because of its meaning with words of space, whether it did or did not govern the case in which the temporal word or phrase was regularly used to express the given relation; or the preposition was necessary because there was nothing in the temporal noun itself or the context able to express the thought.

By way of conclusion the following observations were made.

First with regard to the use of the case constructions in comparison with those prepositional phrases found to be practically equivalent to them, it may be said that in general all the three temporal relations attached to the genitive, dative and accusative cases respectively are expressed more often by the case construction than by the various corresponding prepositional phrases. A rough comparison of the number of times the accusative is used to express extent of time with that of the equivalent prepositional phrases shows that the former is employed in 87 per cent. of the total number, and at least 8 per cent. of the prepositional phrases have ἐπί, which of all the prepositions is best suited for

the purpose. The dative comes next, being employed 78 per cent. of the number of times in which the temporal relation is that of the time at which something occurs; yet if χρόνος, which is seldom found without a preposition, were eliminated, the percentage would be raised to 85 per cent. The genitive is last of all, with but 62 per cent. of the total number in which the relation is that of the time within which something falls. But if the simple genitive phrases containing a word of measure as a modifier of the noun be placed over against the similar phrases with a preposition, it is found that the latter are employed more than twice as often as the former. On the other hand, the simple genitive of the noun modified by the article has been preferred nearly eight times, and the simple genitive of the noun, unmodified, more than three times as often as an equivalent prepositional phrase.

Thus we see that the percentages for the accusative and dative are large and practically the same for both, especially if χρόνος be eliminated from the calculations for the dative. This is as it should be; for with the accusative by far the larger number of instances have some word of measure expressed or implied, which with the assistance given by the verb makes a preposition unnecessary; and the same is true of the dative, with which the demonstrative modifying word plays the part which the word of measure and the verb of continuance do with the accusative. That the genitive has the smallest percentage of the three is not surprising, if we take into consideration the fact that when the noun is modified by a word of measure the prepositional phrase is the predominating mode of expression. That the prepositional phrase was partially successful in supplanting the case construction was probably due to the fact that such a conception as "within so many days" often came in connection with verbs having an element of duration, so that, if the genitive construction should be employed, there might be some confusion with the relation of extent of time, and besides, the preposition, ἐν, was ready to assist in the

transfer by being admirably adapted for expressing the relation. And further, the prevalence of the simple genitive, modified by the article or unmodified, as compared with an equivalent prepositional phrase, was due to the entire adequacy of the elements inherent in the words themselves to indicate loosely the time to which some act belonged.

Finally, it was observed that here and there were certain prepositional phrases that had almost entirely, or at least in part, taken the place of the case constructions. ἐν with a noun modified by a word of measure, just mentioned above, is a case in point. Right in line with such phrases is the apparently exclusive use of ἐν followed by a plural noun modified by a word of demonstrative nature instead of a simple genitive plural. Still another is the phrase with εἰς governing a noun limited by an adjective referring to the future, which seems to have displaced a simple dative when it would depend on a verb referring to the future. For Thucydides there was noted the prevalence of κατά "distributive" over the simple genitive phrase with the distributive adjective, which was the customary mode of expression with Herodotus. And again in Thucydides the phrases, ἅμα (τῇ) ἕῳ and ἅμα τῷ ἦρι, for which the genitive might have been used, though with a looser designation of the time, are regularly employed. The unassisted case construction is never found with the first noun in that writer, and but once with the second.